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ADVERTISEMENT.

VALUABLE MUSICAL WORK, published and sold at New York by Robinson, Pratt and Co., and by Collins, Keese and Co.; Philadelphia, by Grigg and Elliott; and by Booksellers generally throughout the United States.

MASON'S SACRED HARP, or BEAUTIES OF CHURCH MUSIC, a new Collection of Psalm and Hymn Tunes, Anthems, Set Pieces, Sacred Songs, Scripture Sentences, and Chants, old, new, and original: including many new and beautiful Themes from the most eminent Composers of ancient and modern times; arranged as Psalmody, expressly for this work. 360 pages, stereotyped on round notes. Well printed on fine paper—neatly and durably bound in half morocco.

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This valuable work is introduced in many of our schools and colleges, and is highly commended for the clear and lucid manner in which the subjects are treated. A work of this kind has been long wanted, and we are pleased with the favor which the book has already received.

THE MORAL INSTRUCTOR, By Catharine E. Beecher. Prepared for the Eclectic Series.

Much has been said on the importance of *Moral Education*, and it is one of the most favorable signs of the times that a work of this kind has been so loudly called for by our intelligent teachers. By the urgent request of many active friends of education, the author was induced to engage in this undertaking. The testimonies to its worth already received are flattering, and it is hoped that it will find a place in most of the schools of our country.

The rapid sale of the first edition of the "*Moral Instructor*," and the heavy demand for this second edition have induced the publishers to have it *stereotyped* immediately. A new edition, stereotyped, will be issued with the utmost despatch. After which it will not be subject to alteration.

THE

MORAL INSTRUCTOR;

FOR

SCHOOLS AND FAMILIES:

CONTAINING

LESSONS ON THE DUTIES OF LIFE,

ARRANGED FOR STUDY AND RECITATION.

ALSO, DESIGNED AS A

READING BOOK FOR SCHOOLS.

BY CATHARINE E. BEECHER,
LATE PRINCIPAL OF THE FEMALE SEMINARY, HARTFORD.

PREPARED FOR THE ECLECTIC SERIES.

REVISED AND IMPROVED STEREOTYPE EDITION

CINCINNATI.

PUBLISHED BY TRUMAN AND SMITH.

1838.

TESTIMONIALS.

Miss Beecher's work, entitled the "MORAL INSTRUCTOR," we have examined in manuscript sufficiently to understand the plan and general style of execution. We believe it calculated to meet that great deficiency in school education, *a system of Moral Instruction so arranged that it can become a regular study*, and that the work is executed in an able and judicious manner.

We recommend it to the notice of parents, teachers, school committees and all those interested in education.

C. E. STOWE, *Professor in Lane Seminary.*

W. H. MCGUFFEY, *President of Cincinnati College.*

I have read several chapters of Miss Beecher's work, entitled "MORAL INSTRUCTION FOR SCHOOLS," with a pleasure which I have never failed to derive from any of the productions of the same pen. There are very few children who would not consider it a pleasure to read the work.

JOHN T. BROOKS, *Rector of Christ Church, Cincinnati.*

I have seldom examined a new school book with so much pleasure as the "Moral Instructor," by Miss Catharine Beecher. Its design, to cultivate the moral feelings, to educate the principles, and to form the manners of children, is too important to receive the simple approval, or the transient consideration of parents and teachers. Clear, accurate, comprehensive and systematic instruction of this character, should be given in all the schools of the United States. The work is well executed—decidedly a happy effort of one of Nature's favorite and appointed guardians for the young. The selection of subjects—the views presented—the style of composition, with the scriptural references, must be apparent excellencies to all. Eminently qualified teachers alone, can be regarded of equal value, in the great work of education, to such manuals as this. *It will be introduced into the preparatory department of the Collegiate Institute.*

B. F. FARNSWORTH,

President of the Collegiate Institute of Louisville, Ky.

It carefully excludes every thing that would interfere with the distinguishing views of the various evangelical denominations, while it secures all that is essential to a course of moral instruction. I think it will be found peculiarly useful to the young, and may be introduced into all our schools with permanent advantage to pupils. Its definitions are accurate, and its illustrations at once simple and conclusive.

SAMUEL W. LYND,

Pastor of the Sixth Street Baptist Church, Cincinnati.

Miss Beecher's "Moral Instructor," for the use of Schools.

From the examination which I have been able to make of this work, I can safely, and will cheerfully, recommend it to the public. The *manner* is such as will be interesting to those for whom it is intended, and the *matter* such as should *always* be presented to the youthful mind.

It surely will be a valuable acquisition to the teacher and scholar, and also of great value in family government and instruction. With these views, I can but wish the greatest success to the proposed work.

E. W. SEHON, *Pastor of the Methodist*

Episcopal Church, Western charge, Cin.

Entered according to act of Congress, in the year 1838,

BY TRUMAN AND SMITH,

In the Clerk's office, of the District Court of Ohio.

PREFACE

TO THE SECOND EDITION.

All reflecting persons admit the importance of giving moral and religious instruction to children. But many teachers and many parents do not feel qualified to communicate such instructions, and when they are prepared by knowledge, reflection, and fluency of speech, they lack, in some cases, the time, and in others, the inclination. And often when such instructions are given verbally, by parents or teachers, they find that children will not listen, or speedily forget.

All children need a regular and systematic course of instruction, in reference to all their duties and obligations to God, to themselves, and to their fellow creatures. To meet this want, a book is required, which shall be used for daily study and recitation, just like a Grammar or Geography. Ought not children to study their duties as carefully as they do Grammar and Geography?

But in planning such a work, the writer encountered many more difficulties than those would imagine, who have not learned by experience, how much easier it is to discover when a book for children is wrong, than it is to make it right. Few who write for mature minds, are aware of the difficulty of changing style, subjects, and modes of illustration, in order to interest and instruct children.

How shall a work on ethics be made interesting to children? How shall topics, which in all other works, are spread over octavos, be condensed to the limited dimension of a popular school book? How shall the clashing theories of ethical writers, be so met or evaded, as not to enlist committed partisans against such a work? How shall those points in theology, which must necessarily be introduced, and at a period when there is so much sensitiveness on such topics, be so adjusted as not to give alarm or offence? How shall the peculiarities that divide parties and sects be avoided, and yet the most important duties and motives be presented?

An attempt has been made in this work to surmount the difficulties suggested in these queries. The rapid sale of the first edition, and the great satisfaction expressed by teachers

who have introduced the work into their schools, deepen the conviction that a work of the kind was greatly needed, and encourage the author to hope that she may have succeeded, better than she feared might be the case.

After attentively and carefully considering the extensive and minute criticisms with which various friends had favored her, the writer has prepared this second edition. One chapter has been added, several have been re-written, and various inaccuracies (occasioned by a first attempt to write for children, and in a colloquial style) have been rectified.

This volume is mainly confined to moral instruction, because many parents will allow their children to receive such instructions who would object to the introduction of religious topics generally into common schools.

The Bible Lessons in this work can be used for daily recitation, or be reserved as a Sunday lesson. Competent teachers will use this work as a kind of text book, furnishing topics for farther discussion and illustration. If children should be encouraged to converse with their teachers, and other anecdotes and illustrations should be furnished, both by teachers and pupils, the interest and benefit of the study will be greatly increased.

TO THOSE FOR WHOM THIS BOOK IS WRITTEN.

MY DEAR YOUNG FRIENDS:

There is nothing more interesting to the writer of this book, than the happiness of the young. I have spent many years in studying the best ways to make them useful and happy, and I seldom see their fair and smiling faces, without wishing I could do something for their good.

I tell you this, because we always feel more interested in reading a book if it is written by a friend; and when you know how much interest is felt by the writer, in all young persons, I hope you will consider her as your friend.

I have illustrated the instruction of this book by anecdotes, because I think it will prove not only more interesting, but more useful.

I have in reserve many more stories, which will be introduced into two other books, which I intend to prepare for you very soon.

I hope you will like this first book so well, that you will wish to read the other two when they are done.

I am truly your friend,

CATHARINE E. BEECHER.

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THE MORAL INSTRUCTOR.

LESSON I.

Reasons for believing the Bible true, and given by God.

1. A Little boy was one day told by his mother, that a certain thing was true, because it was in the Bible, which came from God. "Mother," said the child, "how do we know that the Bible is true, and how do we know that it came from God?"

2. The mother was silent for some time, and looked perplexed, as if she did not know how to answer the question. Why was she perplexed?

3. It was because there were so many reasons, that she knew not where to begin, nor which of them to select. She felt the same difficulty which any one would feel, if a child should ask, "how do we know that the book called Marshall's Life of Washington, was written by Chief Justice Marshall; and how do we know that it is true?"

4. We know that if Judge Marshall was not the author of the book that bears his name, he would have denied it when it was first printed, and no one would have believed it. One very good reason then for believing that he wrote it, is, that it bears his name, he never denied the authorship, and every body believes that he wrote it.

5. But how do we know that what he has written about Washington is true? We know it because if it had been false, every one who knew General Washington would have contradicted it. One good reason then for believing Marshall's life of Washington to be true is, that those who knew the history of Washington, never contradicted it.

Questions.—What is said of a little boy and his mother? Why did she seem perplexed? How do we know that Judge Marshall wrote the Life of Washington? What reason is there for believing that it is true?

Reasons for believing the Books of Moses.

Impostors.

6. The Bible is composed of a great many books, that were written by different men, at different times. The first five books in the Bible, called the Pentateuch, were written by Moses, more than three thousand years ago. He wrote the history and laws of the Jews, and that people preserved his books with great reverence and care. The books of Moses were first written with a pen, and the Jews were so careful to preserve them, that they counted every letter in every book, so that nothing should be either added or omitted.

7. Now we know that Moses wrote these books, because the Jews who lived when he did, all believed he wrote them, and their descendants have always believed it. And we know that what he wrote of their history and laws is true, because all those who lived at the time when Moses wrote the books, believed them. Nobody ever denied the truth of his history at the time it was written, nor for hundreds and thousands of years after. The first person that was ever known to question the truth of the books was an infidel who lived about two hundred years ago.

8. There are some things that are believed when they are not true, because there is no way to prove that they are false. Thus some impostors pretend to work miracles in private, and ignorant persons sometimes believe them, because they have no means of detecting the imposition. But when a book is published with the author's name, and it contains the history and laws of a great nation, it is impossible that it should be universally believed, unless it were true. Nor would the person whose name appeared as the author, be considered so, unless he were the writer. If a person will prove that *any* book is true, and that it is written by the man whose

Questions.—Of what does the Bible consist? Who wrote the first five books? What are they called? How long ago were they written? What did the Jews do to preserve them safely, and to prevent omission or addition to these books? How do we know that Moses wrote these books? How do we know them to be true? Why are some things believed that are not true? What example is given? What sort of a work could not be believed unless it was true?

 Reasons for believing the other books of the Old Testament.

name it bears, it will be seen that the books of Moses can be proved to be true and authentic in the same way.—There is as good evidence to prove the truth of these writings as there is to prove the truth of any book on earth.

9. The other books of the Old Testament were written by other good men, and they also were preserved by the Jews with the greatest care. And there is the same reason for believing them to have been written by the men whose names they bear, and for believing them to be true, as there is for believing that the Pentateuch is true, and that Moses wrote it. The reason is, that the people who lived when these books were written, believed them to be true, and no one, who had the means of knowing, ever denied it. This is the principal reason for believing that any book is true, and that it was written by the man whose name it bears.

10. But another reason for believing the books of the Old Testament to be true is this: Jesus Christ when he came into this world read these books, and knew every thing respecting them, and he taught that they were true, and that they were from God. We know then, that there were no falsehoods in them, because Christ taught that they were true.

11. But what do we mean by saying that the Bible came from God? We do not mean that it was written by God himself, nor that he gave the books of the Bible to certain men already written. But we mean, that God directed certain holy men to write the books of the Bible, and so guided them, that they wrote exactly what he chose to have written. This is the reason why the Bible is called the “word of God,” and the “will of God.”

Questions—By whom were the other books of the Old Testament written? What is the reason for believing that these books were written by the men whose names they bear, and for believing them to be true? What is another reason for believing that the Old Testament is true? What do we *not* mean when we say that the Bible came from God? What *do* we mean? Why is the Bible called “the word and the will of God?”

Miracles are proofs that a man is sent by God.

It consists entirely and only, of what he directed those holy men to write.

12. But how do we know that Jesus Christ and the apostles and prophets, were sent by God and spoke and wrote his will? There are two ways by which we can know that a man is sent by God, and that he teaches according to his will. The first is by *miracles*, and the second is by *prophecy*.

13. Suppose a man should appear, who said that God had sent him to teach his will to mankind. No one ought to believe him, simply because he said this. But suppose he should say "God has sent me to teach his will, and I will prove it by working a miracle." Suppose he should then command the earth to shake, and the heavens to thunder, and a great mountain to remove into the sea. Suppose as soon as he gave the command, that we should feel the earth trembling under our feet, and hear the thunder rolling through the skies, and see the mountain bowing and shaking until it should be moved off, with all its rocks and trees, and sunk into the sea. Every one who saw this miracle would say that the man was proved to be sent from God. For none but God could perform such miracles, and he would not do it unless the man was authorized to teach his will. In this case, the man would be proved to be a messenger from God, *by miracles*.

14. But a man could prove that he was sent of God by another method. Suppose a certain person should appear and claim that God sent him to teach his will.—Suppose he should then predict that a century hence, on the sixth of May, at 4 o'clock in the morning, a child should be born in Louisville, Kentucky, who should become very wise and very powerful; that the English and French should unite together to conquer this country; that this child should become the leader of the

Questions.—What are the two ways by which we can know that a man is authorized by God to teach his will? What example is given to illustrate it? If you saw a man perform such a miracle, should you believe that God sent him to teach his will? What other example is given?

Prophecy is a proof that a man is sent by God.

American army, and should succeed in conquering all his enemies; and finally that he should become a king, and fix the seat of his government at Louisville.

15. Suppose he should write such a prediction in a book, with certain instructions which he claimed that God directed him to give. If at the time appointed, such a child should be born, and all the predicted events should be fulfilled, the man would have proved that God sent him. For none but God can foretell such events, and God would not communicate such knowledge to a man, who would not teach according to his will. In such a case as this, a man would prove that he was sent of God, *by prophecy*.

16. It was by both these methods that Jesus Christ, and the prophets and apostles proved that they were sent by God. They wrought miracles, and they foretold events which none but God could know, and their miracles and prophecies are recorded in the Bible.

17. But there are some persons who do not believe that the Bible is from God, nor that all of it is true. Such persons say, that the miracles recorded in it, were never wrought, and that the prophecies were not written before the events predicted.

18. But in order to show how unreasonable it is to say such things, an illustration will be given. Suppose twelve boatmen in the city of Cincinnati, should unite to put an end to the christian religion, and to introduce another in its place. In order to do this, they write four histories of a certain personage, who, they say, came from heaven, and lived more than thirty years in Cincinnati and its vicinity. They assert that this being had his birth announced by learned men, who guided by a star, came from France to worship him. They record that year after year, he wrought the most wonderful miracles in the streets and public places, that he raised the dead, gave sight to the blind, restored limbs to those who had lost them, healed the sick, and performed va-

Questions.—In this last example how would the man prove that he was sent by God to teach his will? What do those who disbelieve the Bible say of the miracles it records? How is this shown to be unreasonable?

Disbelievers in the Bible believe incredible things.

rious other miracles before the eyes of great multitudes of the citizens. They record also that he was put to death, that he rose from the dead, and that he ascended up into heaven, in the presence of more than five hundred persons.

19. These boatmen then teach, that all mankind must give up their own religion, and receive that which they claim was established by such miracles. Now suppose all this was false; that there was no such personage; and no such miracles wrought, and that every person in Cincinnati had the means of knowing that these histories were false. Would it not be a miracle if hundreds and thousands, in that very city should believe, and change their religion and suffer and die in order to spread such falsehoods? Every child can see that such a thing would be impossible. No one would believe the boatmen who wrote stories which every body would know were false.

20. But those who deny that the Bible is true, and say that the miracles it records were never performed, profess to believe such an improbable tale as the one just stated. The city of Jerusalem was much larger than Cincinnati, and was thronged with intelligent people from all parts of the world. Those who wrote the history of Christ were poor fishermen. And yet hundreds and thousands in Jerusalem believed all they wrote respecting Christ, and their histories and doctrines were spread from Jerusalem all over the world, and nobody at that age ever denied that such miracles were wrought. And yet those who deny the truth of the Bible, say that no such person as Christ lived, and that no such miracles were wrought by him and his disciples, as are recorded in the New Testament.

21. But any child can perceive that such a thing must be impossible. If Christ and his apostles had not wrought miracles in Jerusalem and Judea, those who lived at the

Questions.—Would it be possible for twelve boatmen to make the people of Cincinnati believe such histories, if they were false? What is said of Jerusalem? Did the people of Jerusalem believe that the miracles of Christ and his apostles were really performed?

 Proofs that the Prophecies were written before their fulfilment.

time, never could have been made to believe what the apostles wrote. It would have been as impossible as it now would be, to make the citizens of Cincinnati believe histories written by poor boatmen, which assert that such a person as Christ has lived, and wrought miracles in their city and neighborhood, for more than thirty years, when no such thing ever happened. There are many things which men can be made to believe, that are not true. But the events and miracles recorded in the New Testament, are of such a nature, that if they were false, it would have been a miracle if they had been believed. It would have been as great a miracle as it would be for men at this day, to make the citizens of a place believe that the dead in their grave yards had been restored to life, and that they had seen and talked with them, when no such thing ever occurred. The New Testament asserts that the dead were raised, and that the people of Jerusalem saw and talked with them, and the people of that city never denied it. On the contrary, they believed and taught it all over the world.

22. Those who deny the truth of the Bible assert also, that the prophecies which it contains, were written *after the events predicted*. But they say this, because they are ignorant of many things which they need to know. The Old Testament which contains most of the prophecies, was written in Hebrew, and when the Jews were carried captive to Babylon they lost the knowledge of their language, and learned to speak the Chaldee tongue, which was the language of their conquerors.

23. From that time the Hebrew was not used by any nation, and went entirely out of use. But this was long before many of the prophecies were fulfilled. This proves that the prophecies must have been written before they were fulfilled, for they now are in a language

Questions.—Could twelve poor fishermen have made them believe all this if it were false? Would it have been a miracle if the miracles of the New Testament had been believed when they were never performed? How great a miracle? What do those who deny the truth of the Bible say of the prophecies it contains? In what language was the Old Testament written? When did this language go out of use? Was this before the prophecies were fulfilled? What does this prove?

What prophecies have been fulfilled.

that went out of use, before their fulfilment. The Old Testament also was translated into Greek long before Christ came, and of course this proves that all of the prophecies respecting the Messiah must have been written before Christ came.

24. Daniel predicted the exact *time* when the Messiah would come. Another prophet foretold that he would be born in Bethlehem Ephratah, of the tribe of Judah, of the family of David, and of a virgin. Other prophets predicted that he would be destitute of power and honor; that he would be despised and rejected of men and an offence to the Jews; that he would preach chiefly to the poor; that he would restore sight to the blind and health to the diseased. It was predicted also, that his death should be with the wicked, and his grave with the rich; that his vesture should be parted, and many other particulars. And now we can find these predictions, written on parchments, in a language that ceased to be used long before Christ came, and we also find them all fulfilled.

25. There are none of the prophecies more wonderful or more clearly fulfilled, than those respecting the Jews. Suppose some two or three men at the present day should select a certain nation and predict that this people should continue a nation till a person particularly described came, and then that they should be scattered and peeled and trodden down all over the earth, and yet that they should remain an entirely separate and distinct race, a proverb and bye word among all people. Who would believe it possible? No other nation ever existed thus, since the world was made, except the Jews. But this event so contrary to all probability, was predicted of the Jews three thousand years ago, and that scattered and despised people are a standing evidence of the divine origin of their sacred books.

26. In this lesson we have seen that one reason for

Questions.—When was the Old Testament translated into Greek? What does this prove? What was predicted of Christ? What is said of these predictions? What is said of the predictions respecting the Jews? What have we seen in this lesson to prove the truth of the Bible?

Other reasons for believing that the Bible is true.

believing that the Bible is true, is, that the truth of its histories and miracles was never denied by any who had the means of knowing. We have seen also that the inspiration and divine authority of its writers were proved by miracles and prophesy.

BIBLE LESSON.

Example of a Miracle.

And Moses said, hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of my own mind.

If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain to them, and they go down quick into the pit, then shall ye understand that these men have provoked the Lord.

And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that was under them, and the earth opened her mouth and swallowed them up and their houses, and all the men that appertained unto Korah and all their goods. They, and all that appertained unto them, went down alive into the pit, and the earth closed upon them and they perished from among the congregation. And all Israel that was round about them, fled at the cry of them, for they said lest the earth swallow us up also.

And there came a fire from the Lord and consumed the two hundred and fifty men that offered incense. Numb. 16: 28—35.

LESSON II.

Other reasons for believing that the Bible is true.

1. Another reason for believing that the Bible is true, and that it was given by God is, that the wise and good, in every age, who have given most attention to the subject, believe it, and say that there is a wonderful amount of evidence to prove it.

2. This is a good reason for believing any thing that is not very improbable and absurd. It is the chief reason we have for believing a great part of what we read and hear. Why do we believe that tea comes from China? Why do we believe that there is a volcano in Iceland?

Questions.—What proves the inspiration and divine authority of its writers? What is the first reason in this lesson for believing the Bible?

 Testimony of Sir William Jones respecting the Bible.

Why do we believe the earth moves around the sun, once every year, and turns on its axis once in twenty-four hours? It is because those who have the best means of knowing, believe and say that these things are so. For the same reason, children should believe the Bible. The wise and good believe it, and say there is a wonderful amount of evidence to prove that it is true, and that it was given by God.

3. A second reason for believing it, is the agreement of all the books of the Bible with each other, just as if they were the production of one mind. These books were written by more than forty different persons, and at twenty different periods of the world, and yet they all agree in teaching the same duties, in forbidding the same sins, and in declaring the same truths respecting God and another world.

4. This shows that the writers were under the guidance of one Being, and that Being was the God who sustains and governs the world from age to age.

5. A third reason for believing that the Bible was given by God is, that its contents are so pure, so wise, so benevolent and so excellent. If the Bible taught us to do foolish and wicked actions, or if it was made up of silly and improbable tales, there would be good reasons for denying that it came from God.

6. But there is no book on earth which contains so much that is beautiful, and pure, and holy, and good. Sir William Jones, who was one of the most learned men in the world, and who had read books in twenty-eight different languages, gives this testimony in regard to the Bible.

7. He says, "I have carefully and regularly perused the Scriptures, and am of opinion that this volume, independent of its divine origin, contains more sublimity, more pure morality, more important history, and finer strains of eloquence and poetry, than can be col-

Questions.—What is said in the second paragraph? What is the second reason for believing that the Bible is true and given by God? What is the third reason for believing the Bible? How many persons wrote the books of the Bible? At how many different periods? In what do all these writers agree? What does Sir William Jones say of it?

The credulity and folly of those who disbelieve the Bible.

lected from *all other books*, in whatever language they may have been written."

8. The Bible, then, in the judgment of one of the wisest and most learned of men, is superior in its contents, to all other books united.

9. A fourth reason for believing the Bible true, and that it was given by God, is, that it is just such a book as mankind need, and just such a work as it is reasonable to suppose, that a wise and benevolent Creator would give. We are ignorant and erring creatures, and we need a book to teach us what is right and what is wrong. We are sinful beings, and must soon die, and we need to know how to prepare for another state of existence. We have souls that will exist forever, and we need to learn the way to become happy after death. We are under the control of the Being who gave us life, and we need to know his character and how we can please him.

10. The Bible teaches us concerning all these things. It teaches us what is good and evil, right and wrong. It informs us respecting the future world, and teaches us the way of pardon and safety. It points out the method by which our souls may be made eternally happy. It instructs us concerning the character of God, and teaches us how to please and obey him. It is, therefore, such a book as we need, and such a work as it is reasonable to suppose a wise and benevolent Creator would furnish.

11. A fifth reason for believing that the Bible is true, and that it was given by God, is, the folly and credulity that are consequent on denying it. The Bible must be either true or false. Whoever says that it is false, is obliged to own that the christian religion was spread over the world by a few poor Jewish fishermen, who pretended to work miracles before a whole nation when they did not, and who wrote false histories of Jesus Christ, which every person living at the time, could have disproved.

Questions.—What is the fourth reason for believing that the Bible is given by God? What is the fifth reason for believing the Bible true and given by God? What are the things we most need to know?

Anecdotes showing the good effects of believing the Bible.

12. They are obliged, also, to allow that these unlearned men made a book superior to all others, for history, poetry, morality and religion, when they were either so weak and foolish as to be duped into the belief of what was false, or so wicked as to write and preach what they knew was untrue. There are many other things as absurd and improbable, which those who deny the truth of the Bible must allow that they believe.

13. A sixth reason for believing that the Bible is true, and that it was given by God, is, the good effect produced by believing and obeying it. Those nations which contain the greatest number of persons who believe and obey the Bible, are the wisest and happiest nations; and those nations which are the most destitute of the Bible, are the most degraded and miserable.

14. And it is as true of individuals, as it is of nations. Those persons who have the most reverence for the Bible, and take the most pains to obey its precepts, are the wisest, the best and the happiest.

15. The good effects of the Bible, too, are seen in its influence upon degraded and wicked children and men. Some anecdotes will be given to illustrate this.

16. When Professor Stowe was in Germany, he visited a house in Hamburg, where wicked children were sent to be reformed. He says the children were taken from wicked, miserable parents, and that they had become so wretched and depraved, that they would not only do all sorts of wickedness, but would eat soap, and rancid grease off from shoes, and even bugs and other live creatures.

17. These miserable children were put under the care of a good man, who loved the Bible, and this was the chief means he employed to make them good. He

Questions.—What does the Bible teach us? What is the sixth reason for believing the Bible true and given by God? What are those who say it is false obliged to own? What else are they obliged to allow? What is another reason for believing the Bible true and given by God? What is said of those nations which have the most persons who believe and obey the Bible? What is said of those that have the fewest?

Anecdote to illustrate the effects of the Bible.

taught them to sing hymns, he prayed with them, and every day he read the Bible to them.

18. One day, when they were very stubborn and rebellious, instead of punishing them, he called them together, and read to them the story of Jesus Christ, who died to save such wicked children, and who still loves and pities them, though they are so sinful. Before he was through, the children were all weeping with sorrow for their fault, and promised to obey and do better in time to come.

19. When Professor Stowe saw these children, they were all clean, obedient, and happy, and were every day improving in their character and pursuits.

20. Until recently, it was common to put men, guilty of crimes, into prison, where they were very uncomfortable, and where nothing was done for their improvement. But within a few years, good men have taken pains to have prisons so built that the convicts will be comfortable, and to give them instruction from the Bible. Every day a minister prays with them, and reads the Bible to them, and gives them good advice. The consequence is, that not unfrequently some of the most miserable and wicked persons are reformed, and return from prison to be useful and respectable citizens.

21. Another reason for believing the Bible, is, that while there is so much evidence to prove that it is *true*, there is no evidence to prove that it is *false*. Those men who dislike or disbelieve the Bible, have, for many years, been endeavoring to find evidence that the Bible is false. But they can find none. The best ancient histories confirm its truth. All the discoveries in geography, in geology, in ancient writings and inscriptions, tend to prove its truth. No man can bring a single book or writing to prove that any person ever denied the histories in the Bible at the time the books were written.

Questions.—What is said of the effects of believing the Bible on individuals? What effect has it produced on wicked men and children? What anecdotes illustrate this?

 Different versions of the Bible.

22. But there are some things relating to the history and preservation of the Bible which children ought to learn. The Old Testament was first written in Hebrew, the most ancient of all languages. A particular tribe among the Jews was set apart to preserve these books, and to give instruction to the people from them. They regarded these books with such reverence that they would suffer death rather than to give them up.

23. The Old Testament was translated into the Chaldean language while the Jews were captives at Babylon; and it was also translated into Greek more than two hundred years before the coming of the Saviour. There are now, in some European libraries, various manuscripts of the Bible in Chaldea, Greek, and Hebrew, which were copied from those translations which were made before Christ came.

24. The New Testament was written first in Greek, but in a short time it was translated into the Syriac, the Egyptian, the Armenian, the Arabian, the Ethiopian, the Persian, the Gothic, the Slavonian, and the Anglo-Saxon languages. Indeed, almost every country in the world had the Bible translated into its own language. And copies of these translations are now preserved in the various libraries of Europe.

25. It is important for children to know these facts, as there are many persons who have not much regard for the Bible, who say that it is not preserved correctly—that there are mistakes in it, and that passages are introduced into it which are not true. They say, also, that our English Bible does not contain what was written by the first authors of the Bible.

26. To show how incorrect such persons are, in saying such things of our Bible, it is necessary to give an example of translating from one language to another.

Questions.—What is another reason for believing the Bible? What is said of the best ancient histories? What else confirms the truth of the Bible? What can no man on earth do? In what language was the Old Testament written? What is said of the care and reverence of the Jews towards their Scriptures? Into what other language, besides the Chaldea, was the Bible translated before Christ came?

Translation of ideas from one language to another.

The following is a Latin sentence, which expresses the idea that the sun is set, and no night followed.

Sol occasit, nulla nox successit.

This idea is expressed in Latin by five words. We can express exactly the same idea in English in many different ways: thus,

27. The sun set, and no night succeeded. The sun sunk behind the horizon, and no night followed. The sun hid behind the western horizon, and night came not after. Sol sunk in the west and no darkness followed. This shows that there are many different ways of expressing the same idea.

28. All these sentences convey the same idea which is expressed in the Latin. Some are better translations than others; yet all give the true meaning of the Latin sentence. This shows that there may be many ways of translating the Bible, and that it can have its ideas truly transferred into many languages, so that all may agree in giving the correct *ideas*, though in different words.

29. It has been stated that soon after Christ left the world, the Bible was translated and spread into most of the principal nations of the earth. In those days printing was unknown, and copies of the Bible were made with a pen on rolls of parchment. The early christians valued these copies of the Bible as much as the Jews did their Scriptures, and took great pains to have them correctly translated and copied, and also to preserve them carefully.

30. There are now more than eleven hundred such manuscript copies of the Bible on parchment, either in Greek or Hebrew, or other languages, and some of them nearly a thousand years old. Griesback, a very learned

Questions.—In what language was the New Testament first written? Into what languages was it translated? Are copies of these translations preserved? Why is it important for children to know these facts? What does this example of translating show? What does this show in regard to the Bible?

The various versions of the Bible all agree.

man, in preparing an edition of the Bible, examined three hundred and fifty such manuscripts.

31. Now the great proof of the correct preservation of the Bible is, the wonderful *agreement* of all these various copies of the Bible, from all nations, and in so many different languages. They all unite in giving *the same ideas*, though expressed in so many different ways. This is a proof that the books of the Bible were never altered by design. For though a man might intentionally alter one or two copies, he never could have gone over the world and altered all the copies in so many different languages. And no person ever heard or read of such a thing.

32. Those learned men who have given their time and attention to the study of the Bible in different tongues, and who have examined the various manuscripts, declare that its preservation in so many different versions and manuscripts is almost miraculous. It is true, that in all the manuscripts, some mistakes are found; but most of them are such as omitting to cross a *t*, or dot an *i*, or leaving out some letter in a word. There is no manuscript known, that has as many mistakes in it as will be found in the printed copies of all the laws of our land. And in the few cases where the sense is changed, by any mistake of the transcriber, it is easy to correct it by examining other copies.

33. Learned men testify that the most incorrect manuscript that can be found does not introduce one new article of faith or precept of duty, nor does it omit one. And all the mistakes of all the manuscripts, collected together, do not alter or destroy any thing of any material importance.

Questions.—At what time was the Bible translated into various languages and spread over almost the known world? How was the Bible written in those days? What is said of the early Christians? How many manuscript copies of the Bible are there now preserved? What is the meaning of the word manuscript? How old are some of them? How old are some of the manuscripts of the New Testament? How many did Griesback examine? What proves that the Bible is preserved correctly? What made it impossible for any man to alter the Bible? What do learned men who have given most attention to this subject say?

Mode in which the English Bible was translated.

34. It is very interesting to know how much care was taken to make our own Bible correct, and exactly true to the original. It was translated more than two hundred years ago, by the order of King James I, of England. He selected fifty-four of the most learned men in the nation to do this work.

35. These were divided in six classes. *Ten* of them were stationed at Westminster, who were to translate from Genesis through Kings; *eight* assembled at Cambridge, who were to translate from Kings to Isaiah; *seven* met at Oxford to translate the Prophets; *eight* others met at Oxford to translate the Gospels, Acts, and Revelations; *seven* met at Westminster to translate the Epistles. The professors of Hebrew and Greek in the Universities of Oxford and Cambridge, the Deans of Westminster and Cambridge, and four learned divines, were appointed to superintend the work.

36. These learned men spent three years in translating the portions thus assigned to them. As each man completed his own portion, he read it aloud to the company to which he belonged, and as he read, each one held a copy of the Bible, either in Greek or Hebrew, or some other tongue, and made criticisms. After each company had thus criticised their own portion, they sent it to the other companies, who examined it in the same way. When there was a difference of opinion, it was settled by the united voice of the whole body of translators.

37. If any difficulties occurred, letters were sent to learned men in various countries for advice, and for the purpose of having them examine such manuscripts of the Bible as were within their reach. The King also

Questions.—What sort of mistakes are those which are found in manuscripts? What do learned men say about those mistakes? When, and by whose command, was our English Bible translated? How many men were appointed to do it? How were they divided? Who superintended them? How many years did they spend in the work? How did they proceed in criticising the work of each one? When there was a difference of opinion, how was it settled? What was done when difficulties occurred?

 Changes in the language of the Bible.

sent letters to the Bishops and learned men in his kingdom, informing them of this great work, and asking their aid.

38. At the end of the three years, three complete copies of this new translation were prepared and sent to the King. A committee was then formed, consisting of two from each company, who superintended the printing of the work. Copies of the Bible, which were printed under the care of this committee, are still preserved, and are used in correcting the editions of the Bible printed at this day.

39. This shows what an excellent and valuable translation our own Bible must be; and we may well feel satisfied that in it we find the *same ideas* that were at first written in Greek and Hebrew by the inspired writers.

40. Since that translation was made, the English language has changed somewhat, so that a few words in the Bible do not have exactly the same meaning now, as they had then. For example, "charity" now means "alms-giving," but when the Bible was translated, it signified not only alms-giving, but that *love* or *benevolence* which leads us to perform this duty.

41. But there have been no such changes in language as make it needful to have a new translation. When, therefore, children hear ministers or others speak of some parts of the Bible as not translated exactly right, they must remember that, though a few passages might be improved by a new translation, yet our English Bible contains a more exact and correct transfer into English, of the *ideas* contained in the original Hebrew and Greek, than we could gain from any other source.

42. There is one other particular that children should understand. There are some persons who say that though the Bible is given by God, yet it contains some

Questions.—At the end of three years, what was done? What was done to secure the correct printing of it? Are there any copies of that first edition preserved? For what are they used? What is said about a change in language? Does this make it needful to have a new translation? Is it probable we could ever get another so good and correct as the one we now have?

The Bible all true—effects of believing a part false.

things that are not true, and that we must believe what is true, and not believe the rest. To show how wrong and irrational this is, an illustration will be given.

43. Suppose the father of a family was obliged to go to an unknown and far distant land, and that after a time, his wife and children must follow him, and that in order to know when they must come, and what they must do, they depended on letters from him.

44. Suppose he wrote several letters to them, telling them in what vessel they must come, and what places they must avoid, and what harbor they must seek. To this, suppose he adds particulars about the country and people where he is, and tells them what kind of clothing and utensils to bring.

45. Now, if this man's family were made to believe that a part of his letters were true, and a part were false, they would not know which part to believe, and would lose their confidence in the whole. They would be entirely at a loss to know what to do.

46. So it is with the Bible. It is a book that tells us of another world, of which we know nothing; and if a part is false, we cannot tell which is true, and must lose our confidence in it. Those who attempt thus to destroy confidence in the Bible, may imagine that what they say is correct, but it must be because they are ignorant of much which they ought to know. Those men who know most respecting the Bible, and all that relates to it, affirm that it contains nothing which is untrue.

Questions.—What do some persons say about certain parts of the Bible? What is told to illustrate how wrong and unreasonable this is? What effect is produced by believing some parts of the Bible to be false? What do the wisest men say, who have studied what relates to the Bible the most?

BIBLE LESSON.

Christ and his disciples testify to the truth and authority of the Old Testament.

Christ says: Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me. John 5: 39.

Had ye believed Moses, ye would have believed me, for he wrote of me. Verses 46, 47.

All things must be fulfilled which were written in the law of Moses and in the prophets, and in the psalms concerning me. Luke, 24: 44.

Paul reasoned out of the scriptures; opening and alledging that Christ must needs have suffered and risen again from the dead. Acts, 17: 33.

Paul says, after the way which they call heresy, so worship I the God of my fathers, believing *all things* which are written in the law and the prophets. Acts, 24: 14.

Peter said, those things that God before had showed, by the mouth of all his prophets, that Christ should suffer, he hath fulfilled. Acts, 3: 18.

To him gave all the prophets witness. Acts, 10: 43.

The apostles mightily convinced the Jews, showing *by the scripture* that Jesus was Christ. Acts, 18: 28.

[The Jews called the Old Testament "*scripture*," and "*the scriptures*," just as we call all the sacred books "*the Bible*," which means *the Book*.]

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works. Timothy, 3: 16, 17.

For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. 2 Peter, 1: 21.

Miracles of Christ and the Apostles.

The works that I do, bear witness of me, that the Father hath sent me. John, 5: 36.

If I had not done among them the works that none other man did, they had not had sin. John, 15: 24.

Jesus went about all Gallilee, healing all manner of sickness and all manner of diseases among the people. Matthew, 6: 23.

The blind receive their sight, the lame walk, the deaf hear, the dead are raised up. Matthew, 11: 5.

Many signs and wonders were wrought by the apostles. Acts, 5: 12.

And they were all filled with the Holy Ghost, and began to speak with other tongues. Acts, 2: 4.

God bearing them witness, with signs and wonders and with diverse miracles and gifts of the Holy Ghost. Hebrews, 2: 4.

 On the duty of love to God.

 Causes which produce love.

LESSON III.

On the Duty of Loving God.

1. Children are often taught that they ought to love God. It is the object of this lesson to give some of the reasons why they should do so.

2. The first reason for loving God is, that there is every thing in his character which makes it easy for the good to love him, and nothing which makes it difficult. If God were selfish, cruel, and wicked, there would be good reasons for not loving him; but if he possesses every trait of character that is excellent, then there are good reasons why we should love him.

3. If we call to mind the persons whom we love, and the reasons why we love them, we shall find that there are no traits of character which ever awaken feelings of admiration and affection towards any of our fellow creatures, which God does not possess in a far greater degree. We will examine some of those traits of character which we admire and love in our fellow men, in order to understand how much more they are found in God.

4. One of the causes which produces admiration and love towards others, is, *great power* employed in doing good, or in saving from evil. To illustrate this, suppose a terrible tornado should sweep a house into a river, and in it we should see several little children, crying and calling for help. Suppose, at such a time, a man, who was as strong as Samson, should appear, and we should see him walk into the river, and take hold of the house, and place it safely on shore, and thus save all the children from death. We should then feel that great power, when employed to do good, awakens admiration and love.

Questions.—What are children taught? What is the object of this chapter? If God were selfish and wicked, would it be a good reason for not loving him? What is the first reason for loving God? What example is given to illustrate this?

 The power of God.

 Display of God's skill.

5. But this trait of character exists in God beyond all other beings, and he employs his power only for good. He sustains all worlds, and rolls them around their vast orbits. He removeth mountains and taketh up the islands as a very little thing. He shaketh the earth out of her place, and the pillars of Heaven tremble and are astonished at his reproof. He covereth himself with light as with a garment; he maketh the clouds his chariot; he walketh upon the wings of the wind. The voice of the Lord breaketh the cedars. The voice of the Lord shaketh the wilderness. The Lord sitteth king upon the floods. Lo! these are parts of his ways, but how little a portion is heard of him.

6. A second trait of character which causes affection is great wisdom, especially when it is employed in promoting comfort and happiness. If we had stood by Robert Fulton, the inventor of the steamboat, and seen him place the machinery, and contrive the great boilers and furnaces, and arrange the ponderous wheels, and then, when all was completed, had seen the mighty vessel move off, and plough through the waves without sails or oars, how much we should have admired him for his wisdom and skill! And if we knew that he always used his wisdom in doing good, how easy it would have been to love him!

7. But who ever displayed such wisdom and skill as the God that planned and executed all the glories and beautiful contrivances that we behold? What architect ever raised such a dome as the one over our heads, or could ornament it with such splendors as fill the evening sky? What man could raise and balance the clouds of Heaven, or change and direct the traveling winds? Who could build and adorn such a glorious and beautiful habitation as this earth, or cover it with such comforts and charms?

Questions.—What is said of the power of God? Does God employ his power to promote happiness? What is the second characteristic that causes affection? What is said of Robert Fulton? What is said of the wisdom of God?

 The wisdom of God.

 Machinery of nature.

8. Who could contrive such curious mechanism as we find in our own bodies? the eye, in whose little orb are painted all the glories of the universe; the ear, that delicate receptacle of harmonious sounds; the human voice, that perfect instrument of music and speech?

9. Who can number all the contrivances which God has designed for our comfort and pleasure? He paints the violet and the rose, and adorns the fields with the flowers of spring. He decks the birds with rich plumage, and gives "goodly feathers to the ostrich." His hand scatters purple and gold on the fish of the sea, lights up the glow-worm's lamp, and sheds sparkling beauties on flies and worms. Even the bottom of the ocean is covered with pearls and delicately-colored shells, and the dark caves of earth glitter with spars and precious gems.

10. And all the vast machinery of nature which God has contrived, always moves on with perfect order and regularity. No star ever loses its place. The moon always returns at her appointed time, and the sun ever "knoweth his going down." We cannot look in any direction without seeing some wise and beautiful contrivance that God has made for our comfort and happiness. The wisdom of God, therefore, is another trait of character which makes it easy to love him.

11. It is easy for us to love a person who is merciful, kind, and ready to forgive; and on this account we ought to love him. There was once an amiable youth, whom his father loved very tenderly; and all his brothers were jealous of him, and hated him for this reason. One day, when he went to carry them food, they took him and cast him into a deep and dark pit, intending to leave him there to starve. And when, in the anguish of his soul, he besought them not to leave him alone, to die so dreadful a death, they disregarded his cries.

Questions.—What particulars are mentioned that show the wisdom of God? What is said of the machinery of nature? What is a third trait of character that makes it easy for us to love a person? What story is told to illustrate this?

The mercy and kindness of God.

12. They finally drew him up, and sold him to be carried into a far distant land. But in that distant land his wisdom and goodness became known, and he was finally made ruler of all the nation. And in a time of great famine and distress, his cruel brothers were obliged to come to him to buy food. And when he saw them in trouble and sorrow he pitied and forgave them, and not only gave them food, but supplied all their wants. How easy it would be to love such a man as this! Have you ever read of such a man, and can you tell his name?

13. But God is a being who is perfect in goodness, and full of loving kindness and tender mercy. Though his creatures live, year after year, disobeying his commands, and making mischief and misery where he wishes to have peace and happiness, still he continues to bless and comfort them. He is never weary with doing them good, even when they never thank him for his kindness.

14. It is easy for us to love a person who pities us when we are in trouble, and who is pleased to see us made happy. This is the chief reason why children love their mother so much. They know that she always pities them when they are troubled, and rejoices when they are happy. And we always love those friends the most, who most sympathise in our sorrow or joy.

15. There is no being who feels so much sympathy and tenderness toward us as God. He is the only friend who is with us at all times and in all places; the only one who can look into our hearts and know all our sorrows and all our joys. And he feels most tenderly for the wants, the grief, and the cares of all the creatures which his hands have made. No sigh ever escapes, that he does not hear; no pang of grief is felt, that he does not know. And in all our sorrows he pities us, even as a father pitieth his children. And in

Questions.—What is said of the mercy and kindness of God towards the evil and unthankful? What is another characteristic that makes it easy to love a person? Does God afford pity and sympathy to his creatures?

Why God permits suffering.

all our joys the God who gives us every blessing rejoices with us.

16. Do you ask why it is that God, who is so wise and powerful, allows so many to suffer, when he is also so sympathising and kind? It is because he knows that the only way to be *happy* is to be *good*, and he sees that pain and sorrow are needful in order to make men wise and good. God says that he “does not willingly afflict, or grieve the children of men.” He never permits any suffering which he does not see to be necessary, and he always feels compassion for all that are in trouble.

17. It is easy to love a person who always does right. There is no one on earth who always does exactly right; but there are some who always seem to be trying to do so, and all who know them feel confidence in them, and love them for this reason. And if there was a man who would always do exactly right, how easy it would be to love him.

18. But God is a being who never did, and who never will, do wrong. He has no wrong thoughts, desires, or actions. In all cases he will always do exactly right, and this is another reason for loving him.

19. There is another trait of character which makes it easy to love a person. This may be illustrated by an anecdote. A teacher once had the care of a boy who was very cruel and hard-hearted. One day he saw this boy calling a dog that seemed to be moaning for food. The boy held out to the dog a piece of meat, and the poor animal seemed overjoyed, and came as fast as his strength would allow, to get it. But when he opened his mouth to eat it, the boy gave him a kick in the jaws, that threw him on the ground, and then laughed, and carried the meat away.

Questions.—Why does God allow pain and suffering? What is another thing that makes it easy to love a person? Does God always do right? What is another trait that makes it easy to love a person? What story is told?

Anecdote respecting justice.

20. The teacher immediately came down, and taking an orange from his pocket, called the boy to him, holding out the orange, as if he were going to give it to him. The boy came running to receive it, when the master took him and gave him a good whipping. Every one must like this master better, for punishing the boy, than if he had not seemed to care for his cruelty, but had left him unpunished.

21. This story shows, that when the great wrong is done, we can love those who ought to punish better if they inflict punishment, than if they do not. When a person inflicts punishment on those under his control, whenever it is necessary for their good, or for the good of others, he is said to be *just*. And the more sure we are that men will always do justice, in punishing those who deserve it, the easier it is to love them. And when we see parents so foolishly fond of their children, that they do not punish them when they need it, we cannot like them as much as if they did their duty in this respect.

22. But God is a being who is perfect in justice. Though he always pities those who suffer, and though he is always ready to forgive, and to save from punishment whenever it is safe and wise; yet he always will punish the guilty whenever it is necessary. He never acts like foolish parents who leave their children unpunished because they are either too fond or too indolent to do it. He never acts like some rulers, who are too careless or too timid to punish those who break the laws.

23. It is easy for us to love a person who gives us good things, and who is constantly thinking and planning for our happiness. If a kind and pleasant lady lived with us, who every day was seeking some agreeable diversion for us, and who was constantly bringing

Questions.—Should you have liked the teacher as well if he had not punished the boy? When can we like a person better for punishing? When is a person *just*? How do we feel towards parents who are so foolishly fond, that they do not punish their children when they need it? What is another thing that makes it easy to love a person?

We can love an invisible being.

The good mother.

some good or useful thing for our comfort; if she always seemed to be thinking how she might promote our happiness, and contriving something to please us, how easy it would be to love her!

24. But God is a friend who is thinking of us and taking care of us all the time, and he is constantly providing for our comfort and enjoyment. He gave us parents and friends, and warmed their hearts with love to us, and furnished them with the means of supplying our wants. He made the bright sun to enlighten and warm us, and sends the cool breezes to refresh us. He spreads the verdant grass, and covers it with beautiful flowers. He made the woods, and the rocks, the brooks and the birds. He spread out the vallies and raised the mountains, and adorned the earth with all the fair and beautiful things which make our hearts so glad on a warm summer day. There is nothing we ever enjoy, which God did not contrive and provide for us.

25. But perhaps some one may think that there is one thing that makes it difficult for us to love God; and that is, we cannot either see or hear him. But suppose some of us had a mother, who took care of us when we were so young that we could not remember her voice or her looks, and then that she was obliged to leave us and go to a distant land. Suppose she still continued to love us, to think of us, and to plan for our happiness, so that almost every day we received some good or beautiful thing she sent to us. Suppose, too, she had some way of knowing whenever we were in trouble, and when we were happy, and sympathized with us. And suppose, also, that she knew all we thought and felt, and could hear us whenever we spoke to her. Suppose, also, that this mother was perfectly lovely, and never thought nor did any thing but what was wise, and kind, and good.

26. Would it be difficult for us to love such a mother? No: it would not be difficult, even if we had never

Questions.—What is said of a kind lady? What is said of God? What does God provide for our comfort? What will some think makes it difficult to love God?

There is nothing unlovely in God.

seen her; and therefore it is not difficult to love God, though we never saw him. It is true, if we could see God, and hear his voice, it would be easier to love him; but this does not prove that it is difficult to do it, because we cannot see him.

27. We thus perceive that God possesses all those traits of character which demand our love. And there is nothing in his character or actions that is unlovely. He never did any thing foolish or wrong. He never felt selfish, or revengeful, or cruel. He never was hard-hearted, or forgetful of the happiness of others. He never thought, or said, or did any thing which was not wise, and kind, and just, and good.

BIBLE LESSON.

The Duty of Loving God.

And Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Matt. 22:37—39.

He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me. Matt. 10:37.

God is love: and he that dwelleth in love, dwelleth in God and God in him. 1 John, 4:16.

And we know that all things work together for good to them that love God. Rom. 8:28.

Whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. 1 Pet. 1:8.

Questions.—What case is given to show that it is not difficult to love a person whom we never saw? What have we seen in this lesson? Is there any thing unlovely in the character of God? Why, then, do not people love God?

God has all those Traits of Character that make it easy to love him.

And the Lord passed before him and proclaimed, The Lord, the Lord God merciful and gracious, long suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty. Ex. 34: 6, 7.

God's Power and Wisdom.

O Lord, how manifold are thy works: in wisdom hast thou made them all! Ps. 104: 24.

When I consider the Heavens the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, or the son of man that thou visitest him. Ps. 8: 3.

Oh that men would praise the Lord, for his goodness and for his wonderful works to the children of men! Ps. 107: 31.

Unto God would I commit my cause which doeth great things and unsearchable, marvellous things, and without number. Job, 5: 8, 9.

Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! Rom. 11: 33.

Oh Lord my God, thou art very great, thou art clothed with honor and majesty: Who coverest thyself with light as with a garment, who stretchest out the Heavens like a curtain. Who layeth the beams of his chambers, in the great waters; who maketh the clouds his chariot; who walketh upon the wings of the wind. Ps. 104: 1, 2, 3.

He is wise in heart and mighty in strength: who hath hardened himself against him and hath prospered? Which removeth the mountains and they know it not; which overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble; which commandeth the sun and it shineth not, and sealeth up the stars; which alone spreadeth out the Heavens, and treadeth upon the waves of the sea; which maketh Arcturus, Orion, and Pleiades, and the chambers of the south; which doeth great things past finding out, yea, and wonders without number. Job, 9: 4—10.

Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty space, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; he holdeth back the face of his throne, and his cloud is spread upon it. The pillars of Heaven tremble and are astonished at his reproof. He divideth the sea with his power, by his spirit hath he garnished the Heavens. Lo these are parts of his ways! but how little a portion is heard of him. Job, 26: 6—14.

God came from Teman, and the Holy One from Paran. His glory covered the Heavens, and the earth was full of his praise. And his brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power. Before him went the pestilence and burning coals went forth at his feet. He stood and measured the earth, he beheld and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: His ways are everlasting. The mountains saw thee and they trembled; the overflowing of the water passed by: the deep uttered his voice and lifted up his hands on high. The sun and moon stood still in their habitation: at the lightning of thine arrows they went, and at the shining of thy glittering spear. Hab. 3: 3—11.

The Lord killeth and maketh alive: he bringeth down to the grave and bringeth up. The Lord maketh poor and maketh rich, he bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory, for the pillars of the earth are the Lord's and he hath set the world upon them. 1 Sam. 2: 6, 7, 8.

God always does right.

Ascribe all greatness unto God, he is the rock, his work is perfect, for all his ways are judgment; a God of truth and without iniquity, just and right is he. Deut. 32: 4.

Wherefore now, let the fear of the Lord be upon you, take heed to do it, for there is no iniquity with the Lord our God. 2 Chron. 19: 7.

Shall not the Judge of all the earth do right? Gen. 18: 25.

Doth God pervert judgment? or doth the Almighty pervert justice? Job, 8: 3.

Yea surely God will not do wickedly, neither will the Almighty pervert judgment. Job, 34: 12.

The Lord our God is righteous in all his works which he doeth. Dan. 9: 14.

Justice and judgment are the habitation of thy throne, mercy and truth shall go before thy face. Ps. 88: 14.

God is merciful, kind, and ready to forgive.

The Lord is long suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty. Numb. 14: 18.

For the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. 2 Chron. 30: 9.

But thou art a God, ready to pardon, gracious and merciful, slow to anger and of great kindness. Neh. 9: 17.

Oh how great is thy goodness which hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, Ps. 91: 19.

Loving God is the way of happiness.

For thou Lord art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee. Ps. 86: 5.

Thou, O Lord, art a God, full of compassion and gracious, long suffering and plenteous in mercy and truth. Ps. 86: 15.

The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide; neither will he keep his anger forever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the Heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Ps. 103: 8—13.

His work is honorable and glorious; and his righteousness endureth forever. He hath made his wondrous works to be remembered: the Lord is gracious and full of compassion. Ps. 111: 3, 4.

Gracious is the Lord and righteous, yea our God is merciful. Ps. 116: 5.

The Lord is gracious and full of compassion: slow to anger and of great mercy. Ps. 145: 8.

Rend' your heart and not your garment, and turn unto the Lord your God; for he is gracious and merciful, slow to anger and of great kindness and repenteth him of the evil. Joel 2: 13.

Who is God like unto thee; that pardoneth the iniquity and passeth by the transgression of the remnant of his heritage; he retaineth not his anger forever, because he delighteth in mercy. Mic. 7: 18.

Despisest thou the richest of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance. Rom. 2: 4.

LESSON IV.

Reasons for Loving and Obeying God.

1. In this lesson will be found some other reasons why we should love God.

2. The first reason is, that it is the only sure way of happiness. God has made all his creatures with the desire that they should be happy. And he has so formed their minds, and so arranged every thing around them, that it gives them pleasure to love such a being as he is; and the more they love and obey him, the happier they will become.

Question.—What is the first reason in this chapter for loving God?

Loving God makes it easier to do right. Reasons for obeying God.

3. We can understand this better by considering how much happier we are for loving the parents and friends who govern us, than we should be if they were persons whom we disliked. God foresaw how much happier we should be to love and honor our Creator; and he made it our duty to do it.

4. A second reason why we should love God is, that it will make it easier for us to do what is right, and to avoid what is wrong. To illustrate this, suppose a little boy loved his mother so tenderly that nothing could give him so much pleasure as to please her. Suppose this child was walking in a garden, where there was some very beautiful fruit, and he was very warm and thirsty. The little boy longs to take some, but the owner of the garden has forbidden it. No one is near to see, and the child is strongly tempted. But suppose his dear mother appears, and he knows that it would grieve and offend her to see him do so evil a thing. How easy it would be for him to refrain!

5. This shows how it is that loving God makes it easier to do right. The child who really loves God, feels that his best and kindest friend is ever near. He feels that he displeases this friend whenever he does wrong, and pleases him whenever he tries to do right, and this gives him strength to overcome temptation.

6. But we are required not only to love God, but also to *obey* him. Some reasons for this requisition will now be mentioned.

7. The first reason why we should obey God is, that it is *right*. If a child makes a toy for himself, he can understand that it is right that he should decide what shall be done with it. If a man owns an animal, it is right that he should direct what that animal shall do. And since God has given us existence, and supplied us with all we enjoy, it is right that he should direct and control us in every thing.

Questions.—What is the second reason why we should love God? What illustrates this? What is said of the child who loves God? What is the first reason mentioned why we should obey God?

God only knows all that is right and wrong.

8. A second reason why we should obey God is, that he is the only being who knows certainly all that is right, and all that is wrong. Mankind differ very much in their views of right and wrong. Some persons think certain things are right which others think are very wrong, and there has been much contention in this world because men could not agree in this matter.

9. God alone can certainly decide what is right and wrong. He sees the end from the beginning, and always knows what will be good and what will be evil. And perceiving how incapable mankind are to judge correctly, he has given them the rules of right and wrong in the Bible.

10. And now, those who take the Bible for their guide, and who love God and wish to obey him, are best prepared always to do right and to avoid evil.

11. A third reason for obeying God is, that he always requires us to do what is for our own highest good, as well as for the good of all our fellow men. He made all his creatures to be happy, and he knows that the only true way of happiness for them is, *always to do right*. It is impossible to do evil and be as happy as if we had done well. And God foresees that his creatures will constantly destroy their own happiness and that of others, unless they can be made to do right.

12. He has, therefore, so constituted things, that doing wrong, sooner or later, will bring on us some kind of punishment. All God's commands, therefore, are designed to prevent us from doing evil, which certainly brings suffering; and to lead us to do right, which always secures enjoyment. And when we are required to keep the laws of God, it should be remembered that obedience to those laws will increase our happiness.

Questions.—What is a third reason? What has occasioned much contention in this world? Who is the only one who knows certainly all that is right and wrong? Who are best prepared to know and do right? What is a second reason for obeying God? For what did God make his creatures? What is the only true way of happiness? For what are all God's commands designed? When we are commanded to keep God's commands, what does it mean?

The character of those who do not love God.

It is also the will of God that we should obey him, and it is our duty to do it. This is the only sure way of safety and happiness, both in this life and in the life to come.

13. But God foresaw that it often would be very difficult to obey all the rules he has given in the Bible. He foresaw that often we should be so strongly tempted to sin, that nothing but love to him and a sense of his presence would save us from yielding. He saw how difficult it would be to control our thoughts and feelings as he requires, and he knew that love to him was the only thing that would make it easy. This is one reason why the law, "Thou shalt love the Lord thy God with all thy heart," is called the first and great commandment. If we obey this, it will make it easy to keep all the other requirements of God.

14. We have now seen that there is every thing in the character of God which makes it our duty to love him; that loving him is the only way to be happy; and that this makes it easy to do right and to avoid wrong. We have also seen that we ought to obey God, because it is right to do so—because he is the only one who can in all cases decide what is right and wrong—because he never requires any thing but what is for the highest good, both of ourselves and of others—and because loving him makes it easy and pleasant to keep all his commands.

15. But though there is nothing in God's character that makes it difficult to love him, there is a difficulty which we ought ever to feel. It is our own character. By nature we are selfish beings, and we have formed the most fixed and deplorable habits of sin. It is this which makes it very difficult to love God, and difficult to obey his laws. And so great is this difficulty, that we shall never overcome it without assistance from God. This makes it our duty to pray to him every day, that he may enable us to overcome our sinful propensities, and to love and obey him in all things.

Questions.—What did God foresee? What is the first and great command, and why is it called so? What have we seen in the preceding lessons?

BIBLE LESSON.

God feels pity for us in trouble, and is pleased to see us happy.

The Lord will not cast off forever, But though he cause grief, yet will he have compassion, according to the multitude of his mercies. For he doth not willingly afflict, nor grieve the children of men. Lam. 3: 31—33.

It is of the Lord's mercies that we are not consumed, because his compassion fail not. They are new every morning: great is thy faithfulness. Ver. 22.

And the children of Israel said unto the Lord, We have sinned; do thou unto us, whatever seemeth good unto thee, deliver us only we pray thee this day. And they put away the strange gods from among them, and served the Lord. And his soul was grieved for the misery of Israel. Judges, 10: 15, 16.

When he slew them then they sought him, and they returned and enquired early after God. How often did they provoke him in the wilderness and grieve him in the desert. But he, being full of compassion, forgave their iniquity and destroyed them not, yea, many a time turned he his anger away and did not stir up all his wrath. For he remembered that they were but flesh; a wind that passeth away and cometh not again. Ps. 78: 34—38.

Like as a father pitieth his children, so the Lord pitieth them that fear him. for he knoweth our frame, he remembereth that we are dust. Ps. 103: 13, 14.

They provoked him with their councils, and were brought low for their iniquity. Nevertheless he regarded their afflictions, when he heard their cry; And he remembered for them his covenant, and repented according to the multitude of his mercies. Ps. 106: 43—45.

I will not turn away from them to do them good; but I will put my fear in their hearts, and they shall not depart from me; yea I will rejoice over them to do them good. Jer. 32: 40, 41.

And the Lord thy God will make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers. Deut. 30: 9.

The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. Zeph. 3: 17.

God's Justice.

The Lord trieth the righteous, but the wicked, and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone and an horrible tempest; this shall be the portion of their cup. Ps. 11: 5, 6.

Because I have called and ye refused, I have stretched out my hand and no man regarded; but ye have set at naught all my counsel and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you: Then shall they call upon me, but I will not answer, they shall seek me early but they shall not find me; For that they hated instruction and did not choose the fear of the Lord; They would none of my counsel, they despised my reproof: Therefore shall they eat of the fruit of their own way, and be filled with their own devices. But whoso hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil. Prov. 1: 24—31.

The Lord Jesus Christ shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power. 2 Thes. 1: 7—9.

Let us have grace whereby we may serve God acceptably, with reverence and Godly fear; for our God is a consuming fire. Heb. 12: 28, 29.

God is constantly giving us good things, and planning for our happiness.

Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving kindness and tender mercies. Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles. Ps. 103: 2—5.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men, for he satisfieth the longing soul, and filleth the hungry soul with goodness. Ps. 107: 8, 9.

The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand and satisfieth the desire of every living thing. Ps. 145: 15, 16.

Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. 1 Tim. 6: 17.

 On obedience to parents.

Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and rejoice in his labor, this is the gift of God. Ec. 5: 19.

God only knows all that is Right, and all that is Wrong.

Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Prov. 3: 5, 6.

Behold the *fear of the Lord* that is *wisdom*, and to depart from evil is understanding. Job 28: 28.

Wisdom is the principal thing; therefore get wisdom. Prov. 4: 7.

Keep sound wisdom and discretion, so shall they be life to thy soul and grace for thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down thou shalt not be afraid; yea, thou shalt lie down and thy sleep shall be sweet. Prov. 3: 21—24.

For the Lord shall be thy confidence, and shall keep thy foot from being taken. Ver. 26.

Love and Obedience to God secure true Happiness.

My son forget not my law, but let thy heart keep my commandments, for length of days and long life peace shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck, write them upon the table of thine heart. So shalt thou find favor and good understanding in the sight of God and man. Prov. 3: 1—4.

Happy is the man that findeth wisdom, and the man that getteth understanding. She is more precious than riches, *and all the things thou canst desire* are not to be compared to her. Her ways are ways of pleasantness, and all her paths are peace. Prov. 3: 13, 15, 17.

 LESSON V.

On obedience to Parents.

I. In the former lessons, we have seen that God made us to be happy; that the only way of happiness is, always to do right; and that the Bible contains all those rules of right and wrong which teach us how to

Anecdote showing the evils of disobedience.

secure happiness for ourselves and for others. We have also seen, that to love the Lord our God with all the heart, makes it easy to keep those rules of the Bible; and that this is one reason why it is called "the first and great commandment."

2. When children come into this world, they are helpless and ignorant little creatures; they do not know what is good or bad for them, and they need some one to watch over them continually, to teach them what they must and what they must not do. This makes great care and trouble, and there are few except parents who love children well enough to do it. But as parents love their offspring so much, that they are willing to take all this trouble, God has put children under their care, and in the Bible we find this command: "Children, obey your parents in all things, for this is well pleasing to God."

3. This is the best way that could be contrived to make children safe and happy, thus to put them in the care of those that love them best, and make it the rule that they must obey them. Two or three anecdotes will now follow, to show how obedience to this rule tends to make children happy, and how disobedience leads to suffering.

4. There was a little girl, who had never learned to obey her parents. She usually did as she wished, rather than as her parents desired. One day she was taken sick, and the only way to cure her was for her to take some very unpleasant medicine. She tasted it, and then refused to take it. Her parents tried to persuade her, but could not. They offered to give her various good things if she would take it, but she was too sick to want such things. She was determined not to take the medicine; and as her parents

Questions.—What is taught in the former lessons? What is the first and great commandment, and why is it called so? Why has God put children under the care of parents? What command has he given to them?

Anecdote illustrating the evils of disobedience.

never had punished her when she was well, they could not begin to punish her when she was sick. They could only mourn and weep as they saw her grow sicker every hour, and knew the medicine would do her good, and yet could not persuade her to take it. At last it was too late for medicine to be of any use, and soon she closed her eyes and died. Poor child! If she had been made to obey her parents when she was well, she would have done it when sick, and then she would have been cured. Physicians say that many unhappy children die because they have not learned to obey their parents when well; and so when they are sick, they cannot be made to do what is necessary to cure them.

5. There was also a little boy, a sweet and amiable child, and so pretty and pleasant that his parents would not cross him in any thing, nor punish him in order to make him obedient. The older he grew, the more he wanted, and the more he was indulged, the more he was unwilling to give up his own way. He began to feel as if every thing was made for his comfort, and that it was wrong if any one took what he wanted. Thus he grew selfish and obstinate every day. At last he was so unreasonable that even his parents were out of patience, while others disliked him, and told him how unpleasant and disagreeable he was. This made him ill-humored and discontented, and he was constantly in trouble with the servants and with other children. But he was naturally an affectionate child, and wished to be loved, and when he found that almost every one disliked him and spoke unpleasantly to him, he grew more and more unhappy, till his health was injured, and he became nervous, sickly, and irritable. He grew up to be a man, but he never overcame the evils of disobedience. He always found it difficult to give up his will to others;

Questions.—What are the anecdotes intended to show? Why did this little girl die? What do physicians say?

Anecdote showing the evils of indulgence.

and he was always discontented because others did not like him. And when he came to have children of his own, he was so unpleasant and ill-tempered, that he could not make them amiable and happy. All this evil came upon him and his children because he did not learn to obey his parents.

6. Another little girl was the only child of her parents. She was modest, gentle, and sweet tempered. Her parents loved her so much that they spent most of their time in amusing her, and always sought for her every thing that she wanted. This soon made her feel that she was a very important person, and that every thing was made for her. But as she grew older she found that there were other persons in the world who would not indulge her, and that even her parents were often obliged to refuse many things she wanted. This made her passionate and impertinent. Her parents admired her so much, that she learned to expect it from all, and was constantly trying to make others admire her too. But instead of this, people called her vain and silly, and this made her angry and discontented. She had been so accustomed to have her friends give up to her, that she expected it from every one else, and when she was with other children she would direct and domineer in a way that made them all dislike her. When she became a woman she was selfish, proud, discontented, and unhappy, and no one liked her society. When she saw others loved more than herself, she became envious of them, and tried to expose their faults, and thus she became a tattler and slanderer. And so she passed through life, unloved, useless, and miserable. Oh what a wise and good law God gave us when he said, "Children obey your parents in all things!"

7. If these children had learned to give up their will and wishes to their parents when they were young, they would have become amiable, beloved, and happy, instead of passing a discontented and miserable life. We will now attend to some of the evils that are

Evils of disobedience.

caused by not obeying the command of God, which requires obedience to our parents.

8. The first evil that arises from neglecting to obey our parents is, that it tends to make children *selfish*. The reason of this is, that the more children are allowed to do as they please, the more difficult it is for them to give up their wishes to gratify others. On the contrary, the more they are accustomed to yield to their parents, the easier it is to give up to other persons. Children who are very much indulged almost always grow selfish.

9. The second evil is, that a habit of disobedience tends to produce ill-humor and discontent. When children have their own way a great deal, they find it more and more trying to be crossed. But the older they grow, the more they meet with persons who will not consult their wishes, so that they will often be obliged to give up their will. This tends to make them irritable and discontented; whereas, if they are accustomed to give up their will in childhood, they will find no such trouble in after life.

10. The third evil of disobedience is, that it tends to make children proud and domineering. Children whose parents and friends give up to them, will try to make every one else do the same, and will become angry and domineering if they cannot succeed.

11. A fourth evil of disobedience is, that it often brings sickness and misfortune upon children. They do not know what is good and what is evil. They often want things that would do them much mischief. Their parents are the persons appointed by God to guide them, and those children who always obey their parents, avoid much suffering that comes upon those who disobey. Children often are made sick, or meet with accidents, and sometimes are killed, because they do not regard the directions of their parents. This is

Questions.—What is the first evil caused by disobedience to parents? What is the reason? What is the second evil? What is the third evil?

Evils of disobedience.

the reason why God, when he commanded children to obey, adds this promise: "That it may be well with thee, and that thou mayest live long on the earth." God foresaw that obedience to parents would be the surest way to secure health and long life to children.

12. A fifth evil of disobedience is, that it tends to make children unruly at school, and disobedient to the laws of the land. When children have not been used to obeying their parents, they are very unlikely to obey their teachers, when they can avoid it. And if they have been disobedient children and unruly scholars, they will not submit to laws which oppose their wishes; of course it is probable that they will not be loved by teachers, nor respected by companions, nor prove useful and esteemed citizens.

13. These things make it plain that children ought to be very thankful when their parents will not allow them to have their own way. All children should feel that whenever their parents oblige them to give up their will to others, they are doing them a great kindness. Children never should complain that they are forced to give up to others, for the more they are accustomed to do it, the greater the probability is that they will become useful and happy.

14. There are several rules respecting obedience to parents, that children should learn and practice. The first rule is, "to obey quickly, and without complaint or disputing." Children who obey readily, are always much more comfortable than those who are constantly objecting and trying to avoid what was required. The more children talk and object, the more difficult it is for them to give up and obey; and those children who are allowed by their parents to complain and argue, often acquire a discontented manner and sour looks. Some children who were naturally very amiable, have become habitually cross and ill-humored, because they

Questions.—What is the fourth evil of disobedience? Why are obedient children likely to live the longest? What is the fifth evil of disobedience? What is the first rule about obedience to parents?

 Rules respecting obedience.

 Value of confessing your faults.

are constantly disputing, and opposing the requisitions of those whom they ought to obey. On the contrary, children who obey readily and without disputing, are generally the happiest and pleasantest children.

15. The second rule is, always to obey *cheerfully*. If children learn to obey readily, they generally do it cheerfully. But sometimes they obey with a discontented air. When obedience comes in this manner, children gain little credit for it. Moreover, when they obey cheerfully, it always makes those who control them love them better, and feel more disposed to please and gratify them. But no one feels disposed to please a discontented and unamiable child. Children need to remember, that cross and complaining tones from them often will make others speak in the same way, so that those who wish to have their friends speak kindly and pleasantly to them, must learn to speak in this way themselves.

16. The third rule is this, and it is a very important one: when children have done wrong and are reprov'd, they should always *own their fault*, and not try to make it appear different from what it really is, nor try to show that others have done wrong also. God requires us to confess our faults that we may be forgiven; and if children will only attempt it, they will find it is the surest way to prevent displeasure.

17. The children who read this, will do well to try it the next time they do wrong and are reprov'd. Let them just say that they have done wrong, or are sorry, and they will find that they feel happier, and after that no one will blame and upbraid them. It is a very difficult duty to own ourselves to be in the wrong, and therefore there is the more merit in performing it. Every one thinks the better of a person

Questions.—What is the second rule? What has made some children cross and ill-humored? Who are the happiest, pleasantest children? What is the second rule? What effect is produced by obeying cheerfully? What do children need to remember? What is the third rule? What does God require?

Rules respecting obedience.

who is not afraid nor ashamed to own a fault, and yet it is wonderful to see how few have the honesty and courage to do what they know every one will like them the better for doing. Most persons will excuse, and palliate, and complain of others, instead of quietly and generously owning that they were in the wrong.

18. Children, therefore, should try to form a habit of acknowledging their faults and mistakes. They should do it, not only because it will save them from displeasure, but because it will tend to prevent their repeating the fault, and especially because God requires them to own their faults, and cannot forgive them till they have done it.

19. A fourth rule is, that children should obey the wishes of their parents, as much when they are absent as when they are present. When a child does a thing in the absence of his parents, which he would not do if they were present, he is breaking the law of God which says, "honor thy father and mother." It makes no difference whether the child has been expressly forbidden to do that particular thing. If he knows his parents would not allow him to do it if they were present, he does not honor them by doing it when they are absent. Such a child should remember that God sees him, and has commanded him to honor his father and mother, and that such conduct is disobedience, both to his parents and to God.

Questions.—What good comes from owning our faults? Is it difficult to own our faults? Does this make it more meritorious? What good traits are shown when persons confess their faults? What do persons generally do when in the wrong? What law is broken by doing what parents would disapprove, in their absence? What should a child, who is tempted to do this, remember?

On obedience to teachers.

BIBLE LESSON.

Honor thy father and thy mother, that thy days may be long upon the land. Ex. 20: 12.

Keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thy heart, and tie them about thy neck. Prov. 6: 20, 21.

My son, hear the instruction of thy father, and forsake not the law of thy mother; they shall be an ornament of grace unto thy head, and chains about thy neck. Prov. 1: 8, 9.

Hearken to thy father that begat thee, and despise not thy mother when she is old. Prov. 23: 22.

Ye shall fear, every man, his father and mother. Lev. 19: 3.

A wise son maketh a glad father, but a foolish son despiseth his mother. Prov. 15: 20.

Children obey your parents in all things, for this is well pleasing unto the Lord. Col. 3: 20.

Honor thy father and thy mother (which is the first commandment with promise) that it may be well with thee, and that thou mayest live long on the earth. Eph. 6: 2, 3.

Children obey your parents in the Lord, for this is right. Eph. 6: 1.

Let them learn to show piety at home, and to requite their parents. 1 Tim. 5: 4.

Cursed be he that setteth light by his father or his mother; and all the people shall say, Amen. Deut. 37: 16.

LESSON VI.

On obedience to Teachers.

1. As there is nothing more important to children, than habits of obedience, God has made it a rule, not that they should obey their parents only, but that they should obey all who have the rule over them. When children are sent to school, they are required by God

Why teachers make rules.

to obey their teachers, as much as they are required to obey their parents at home.

2. For a certain number of hours every day, children pass from the care of their parents to the care of teachers, who for the time take the place of parents. The Bible says: "Obey them that have the rule over you, and submit yourselves." "Let every soul be subject to the higher powers, for there is no power but of God, and the powers that be, are ordained of God." These passages teach us that we should always submit to the direction and rules of those who have a right to control us, whether it be to parents, guardians, teachers, employers, or rulers. And they teach us, also, that whenever we resist the will of those who have a right to control us, we resist the ordinance or command of God, and are disobedient to him.

3. These rules, like all that God has given, are intended for our happiness. It is one of the greatest evils that can befall children, to be allowed to have their own will. It is one of the greatest blessings for them to have friends, who are older and wiser, to control them.

4. Obedience to teachers is calculated to secure the same benefits, and save from the same evils, as obedience to parents. When teachers have a number of scholars, it is necessary for the comfort and improvement of all, that certain rules should be made by the teacher, and obeyed by the scholars.

5. Teachers do not make rules merely for their own convenience, but for the improvement and happiness of their pupils. It is very important that scholars should feel that the rules of school are designed for

Questions.—What habits are very important to children? What command has God given respecting obedience? What other rules are taken from the Bible, and what do they teach? What are those rules intended for? What is one of the greatest of evils to children? What is one of their greatest blessings? What benefits are secured by obedience to teachers? For what do teachers make rules? What is the best way to be happy at school?

Anecdote respecting punctuality.

their good; so that the best way to be happy at school is, to obey them.

6. There are four things, for which teachers find it necessary, for the good of the scholars, to make rules.

7. The first is *punctuality*. There are two reasons why this duty should be required at school: the first is, that it tends to promote the comfort and success, both of the teacher and the pupils. If the scholars are all punctual, every thing can go forward with more regularity. But when they are not, every thing is uncomfortable and irregular. The quiet of the school is interrupted, the regular exercises are disturbed, the attention of the scholars is drawn from their pursuits, the teacher feels disquieted in seeing rules violated, and in thinking of the evils of bad examples, while those who are guilty of this neglect of rules, feel uncomfortable themselves. They not only suffer the disquiet that always attends the neglect of duty, but they know that they displease their teacher, and lose credit with their companions.

8. The second reason for enforcing punctuality is, that it tends to form a most valuable habit. A person who is not punctual, is continually causing vexation to himself and to others.

9. To illustrate this, a case, such as often occurs, will be described. The Trustees of a college were to meet at ten o'clock in the morning, and it was necessary to have at least eleven persons present, before any business could be done. Ten of them were punctual, and waited an hour for the eleventh to come, so that they could proceed to business. When he arrived, one of the others had another appointment, and was obliged to leave; and so no business could be done, because the requisite number did not come together all at once. Now, two of these persons had taken a long journey on purpose to be at this meeting, to transact important business, and all of the gentlemen that waited had to give

Questions.—What evils does a want of punctuality at school occasion? What is the second reason for enforcing punctuality? What case illustrates the evils of a want of punctuality?

 Importance of rules of order.

up a whole hour from their business; and all this vexation and loss of time was caused by one man, who had grown up without the habit of punctuality.

10. And the want of punctuality of one man will always tend to produce the same evil in others. If a teacher is not punctual, the scholars, not knowing exactly when school begins, will not be so. If a minister is not punctual, his people will not be so, and the first part of public worship will be constantly interrupted. If parents are not punctual at meals, or in other domestic matters, the children will not be so, and thus in all the business of life. People are constantly losing time, and thus causing much vexation to themselves and others, by the want of punctuality. For this reason, it is very important that scholars should form a habit of being punctual at school. It may prove a blessing to them through life.

11. Another thing for which teachers need to make rules is, to secure *order*. There is nothing more necessary to the comfort of both teachers and scholars, than good order. If the scholars talk and move about—if they go out and come in—if they play, eat fruit, and amuse each other, it is as impossible for a teacher to perform his own duties properly, as it is for the pupils to perform theirs. In a quiet, regular, orderly school, every pupil feels more comfort and can accomplish twice as much in his employments, as can be done in a noisy, disorderly, and irregular school.

12. The first reason, then, for securing order is, that it increases the comfort and success of both teachers and pupils.

13. A second reason for enforcing rules of order is, that it forms valuable habits. A child who has been accustomed through all his early years to be orderly in school, will form a habit of regarding the rules of order,

Questions.—What cases are mentioned where one bad example prevents many from being punctual? Can you mention any other case you have known yourself? What is the first reason for making rules for order in school? What is the second reason? What will be the probable effect of being rude and disorderly at school?

Importance of rules of neatness.

propriety and decorum every where. The more children have been accustomed to submit to rules of propriety in school, the easier it will be to regard such rules when they leave it. Those children who are rude and disorderly at school will be very likely to become disagreeable and unruly when they leave it.

14. A third thing for which teachers need to make rules is, to secure *neatness*. If scholars are allowed to throw about their hats, bonnets, or other articles of dress—if they come in with muddy shoes—if they throw paper and trash about the room—if they soil their books and desks with ink—if they cut and deface the room and furniture—they will form habits of neglect and slovenliness, which will not only render their school room a disagreeable and uncomfortable place, but diminish their enjoyment and respectability through life.

15. All persons feel more comfortable when every thing around them is clean, neat, and in order; and those who form good habits in these respects at school, will be more likely to maintain neatness and order at home. A teacher who can make pupils neat and particular at school, aids them in forming a most desirable habit, and promotes their happiness in future life.

16. The fourth thing for which teachers must make and enforce rules is, to secure good lessons, and the faithful discharge of school duties.

17. There are two reasons for this: one is, that the pupils may acquire useful knowledge; and the other is, that they may form good habits of mind. If a lesson is learned imperfectly, it will soon be forgotten. If writing is done carelessly, a poor writer is formed, instead of a good one. If reading and arithmetic are attended to in a negligent manner, very little is learned, and very bad habits are formed. If, therefore, scholars are to succeed in their pursuits, they must be made to

Questions.—What is the third thing for which teachers must make rules? What effects do neatness and order produce? What is the fourth thing for which teachers must make rules? What are the two reasons for this? What will be the effect of carelessness and negligence in school duties?

On strictness in teachers.

do every thing *carefully* and *thoroughly*. And when they are made to do this, they not only acquire useful knowledge, but they form habits of accuracy and thoroughness, which will make them succeed better in any thing they attempt after they leave school. A scholar who is careless and negligent of his lesson through school days, will probably be negligent in every thing through future life.

18. But there is one thing that children need to understand respecting *strictness* in teachers. Suppose it is a rule of the school that no one may go to drink except in recess. A child feels very thirsty, and tells the teacher he wants to go *only this once*, and that he will not make any noise. The teacher then thinks, "now here are fifty children, and I must not be partial. If I let this child go, I must let all the rest go, if they make the same request. This will destroy the rule, and there will be constant interruption made by those going to drink." The teacher refuses permission, and perhaps the child thinks it is not kind, and that his teacher is too strict.

19. But the child should remember, that it is wrong for teachers to be partial, and wrong for them to allow good rules to be destroyed. When a child wishes the teacher to excuse him from some rule, he should ask himself, "what will be the effect if all the school should do what I wish to do?" And if he sees it would be mischief and disorder, he should again enquire, "why should I wish my teacher to be partial to me? or why should I wish him to give up a necessary regulation?"

20. Those teachers who are not careful and strict in sustaining rules in *all cases*, always find trouble. They are considered as partial by those whom they do not indulge, and those who are excused from rules tempt their companions to ask for the same privilege, or else

Questions.—What will be the effect of allowing one child to break a rule? What should a child ask himself when he wishes to be excused from some rule? What is the benefit of strictness, and the evil of a want of it? How can a teacher save himself and his pupils from much trouble?

 Duties of pupils to teachers.

 Teachers labor to do good.

they take it without asking. A teacher who will kindly and steadily refuse to allow any excuse from rules, will save much trouble to himself and to his pupils.

21. There are some obligations which pupils owe to teachers, that all ought to regard. The first is respectful language and deportment. This is due to all who, by God or by our parents, are put in authority over us. It makes no difference whether a pupil likes a teacher, or what opinion he has of his character or qualifications; so long as he is his teacher, and has authority over him, he should be treated with respect. The Bible makes no exceptions in the rule that requires this; for if pupils were required to treat teachers with respect, only when they think them good and wise, few teachers would receive the reverence and obedience that God requires, toward all those that have authority.

22. A second duty of pupils to teachers is, not to find fault and complain of them out of school, but always to speak of them with kindness and respect. It would be considered very ungrateful and improper for children to complain of their parents to teachers and to others. Though it is not so great a violation of duty and propriety to do the same thing in respect to teachers, it is a similar fault.

23. Teachers labor to do good to their pupils, and it is ungrateful and ungenerous, if they have faults of character, or make mistakes, to have them spread abroad by the very children they are toiling to benefit. If parents ask questions about the teacher and the proceedings of school, it is right to tell the exact truth; but this is a very different matter from going home to complain and find fault with the teacher and the school.

24. The more amiable and intelligent a pupil is, the more careful he will be of the reputation and feelings of

Questions.—What is the first duty owed to teachers here mentioned? Is there any exception to this rule allowed by the Bible? What would be the effect of the exception mentioned? What is the second duty owed to teachers? What is said about making known the faults of parents and teachers? When is it right to tell all the truth about a teacher and the school?

Modes in which pupils can aid teachers.

his teacher; and it is one of the highest encomiums on a pupil, to say that he always loves and honors his teachers. It is generally the bad, and not the good scholars, who complain most of their teachers.

25. A third duty owed to teachers is, sympathy and assistance in their duties. Every good teacher is laboring, not for himself, but for the improvement and happiness of his pupils. Every scholar can aid the teacher, by becoming interested in all his plans and efforts, and trying to promote them. Scholars ought to feel that the interest of teacher and pupil is the same, and that whatever injures one, injures the other.

26. Many scholars act as if they thought that it was the teacher's interest to require as much as possible, and the scholar's interest to avoid these requisitions. No school can prosper while such a state of feeling exists among scholars. Instead of this, pupils should feel that the teacher is laboring for their happiness, and that it is for their interest to help in every way possible.

27. There are many ways in which pupils can aid their teachers. They can obey all the rules and learn their lessons well, and thus set a good example; they can always uphold and defend the character of the teacher, and the rules of the school; they can exert influence with the indolent or unruly pupils, and try to make them better; they can assist companions in studying their lessons; they can help the teacher in preserving neatness and order in the school room; by all these, and many other methods, a good and amiable scholar can render sympathy and aid to a teacher.

Questions.—What is said about amiable and intelligent pupils? Who are most apt to complain of teachers? How can pupils aid a teacher? How ought scholars to feel? How do many scholars act? How should pupils feel in regard to a teacher? What are the particular ways in which a pupil can aid a teacher?

Obedience to the laws.

BIBLE LESSON.

Wherefore be ye not unwise, but understand what the will of the Lord is; submitting yourselves one to another in the fear of God. Eph. 5: 17—21.

Let every soul be subject to the higher powers; for there is no power but of God; and the powers that be, are ordained of God.

Whosoever therefore resisteth the powers, resisteth the ordinance of God.

Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Romans, 13: 1, 2, 7.

Submit yourself to every ordinance of man for the Lord's sake. 1 Peter, 2: 13.

LESSON VII.

On obedience to the Laws.

1. There are some reasons why American children should know more respecting the laws, and the necessity of obedience to them, than the children in any other land. In order that these reasons may be understood, the following story is told.

2. There was once a large ship, with several hundred persons, cast away on an uninhabited island. After great suffering and trouble, they found that the island furnished the means of living, and with the help of what they took from the ship, they contrived to make a comfortable village. When on board the ship, the captain had all the power, and the rest were obliged to obey him.

3. When they were settled on shore, the captain still claimed the right to make all the rules, and direct how all should conduct. If any one opposed his will, he called his sailors around him, and they, being accustomed to obey him, made the rest obey. This captain was very cruel and tyrannical. He made the people

Questions.—What ought American children to know? What story is told?

Anecdote to illustrate forms of government.

work for him without pay; he took the property of others for himself; and when angry, he would beat or imprison those who offended him. This was like the government of a king, or a monarchy.

4. His government at last became so intolerable, that about twenty of the strongest men joined together, and seizing the captain, they put him to death. When the captain was dead, there was no one to govern the village, and there was much trouble and quarreling, because there was no one to settle any difficulty, or punish any crime. For the captain had regulated every person, and had, in many respects, made the people do what was for their good. Very soon there was so much uproar and contention, that the twenty men who killed the captain agreed that they would unite to defend each other; that they would make laws for the village and oblige every one to obey them; and they hired the captain's sailors to help them in forcing the rest of the people to obey their laws. This was like the kind of government called an aristocracy.

5. But very soon the village found that it was better to have only one governor, than to have twenty; for these men were all selfish, and all planned for their own interests, rather than for the good of others. They forced the people to work for them, and to give up their property, just as the captain had done. They quarrelled among themselves, also, and very soon there was nothing but trouble and fighting all over the village.

6. At length the people were so distressed that they all came together to decide what should be done. After long consultation, they concluded that they would not obey the twenty men any longer, but send them off, or punish them, unless they gave up all their power, and all their unlawful gains. They then appointed some of the wisest men to draw up such laws as were best for the whole people; and after this was done, they all came together and solemnly promised to obey these laws themselves, and to aid in punishing all who

Questions.—What is a monarchy? What is an aristocracy?

Anecdote illustrating the evils of an ignorant democracy.

refused to obey them. They then appointed men from their number, whose duty it was to seize and punish all who did not obey these laws. This was like such a government as ours, or a democracy.

7. After this was done, for a long time the village enjoyed peace and prosperity. The laws were wise and good; the men who were chosen to maintain them were faithful, and the people were willing to obey. But after a number of years had passed, they began to manufacture whiskey and drink it, until more than half of the village became idle, quarrelsome, and intemperate. In consequence of this, the laws were disliked by those who chose to drink and waste their time. They first began to oppose those who tried to enforce the laws, and at last they declared that any man who should oppose the wishes and opinions of the largest party, should be driven out of the town, or be hanged. The idle and intemperate party was the largest, and accordingly when any person complained of their practices, they drove them out of the village, or killed them.

8. Meantime they quarrelled among themselves; they attacked every one they disliked; they roamed about, and took every thing they wished, and of all the distresses that ever were suffered in the village, this was the greatest. Nobody felt that he could call any thing his own, or that he should live through another day. Murder, robbery, and every horrible crime, were perpetrated every day, without any redress. Every person was in terror and distress, and all concluded that any thing was better than the present state of things.

9. At last one of the villagers laid a plan to save the village from destruction. He went around to all the best men and persuaded them to arm themselves and agree to obey him. He took all the money he had, and hired many to help him. He then arranged matters so that he and his men marched through all the streets with loaded muskets, and threatened to shoot every man that did not go into a large enclosure.

Questions.—What is a democracy? What was it that made it necessary to change from a democracy back to monarchy?

The necessity of virtue and intelligence in America.

10. He succeeded in getting the whole village collected in one place, and then he told them that his fellow citizens had agreed to make him their ruler, and to give him power to support the laws; he told them all to go home and understand that they were to obey the laws, or else be punished, and that he and the soldiers under his command would shoot all who refused to obey him. Thus this man became a sort of king, and the village was changed back again, from a democracy to the government of a king, or a monarchy.

11. From this time the villagers concluded that when the people are wise and good, it is safe and best for them to make laws and appoint their rulers, and thus govern themselves; but that when people are ignorant or wicked, they must be governed by a king, and be forced to obey laws which they do not make, and be ruled by men whom they do not appoint.

12. Now this story shows the situation of the American people. Their forefathers were once governed by one man called a king. Afterwards they were governed by a small number of men, called a king, lords, and commons. But at last, when they found themselves much oppressed, they concluded they would make their own laws and govern themselves. Accordingly, all the laws in America have been made by the people, and all the rulers are appointed by them. And we now are in a very prosperous and happy situation.

13. But all our hopes for the future depend upon having the people who make laws and appoint rulers, wise and good. If the people become ignorant and wicked, a time will soon come when there will be just such suffering all over the land, as there was in that village, when the idle and intemperate took the government, and then our only resort will be to submit to some man who will be a king, and force us to obey the laws. In order, then, that we may be saved from such dreadful evils, the children in this nation must be

Questions.—When people are ignorant and wicked, why is a monarchy better than a democracy? How were the forefathers of the American people governed? How are Americans governed now?

Anecdote showing the importance of intelligence in a nation.

both wise and good. They must be *wise*, in order to make wise laws, and *good*, in order to be faithful in obeying them.

14. A story will illustrate the need of having the people well informed and intelligent, in order to make and sustain their own laws, and appoint their own rulers. A dreadful pestilence once broke out in a town in Russia, and it raged so fearfully that in almost every family, more than half their number were either sick, or dying, or dead. The physicians used all their skill, and tried every medicine in vain. At last some of the people imagined, that it was the medicines given by the physicians, which caused the sickness and deaths. This fear soon spread all over the town, until the people were all in a rage against the physicians. Some they killed, some they drove away, and not a single physician dared to appear to relieve their sufferings. This made the case of the inhabitants dreadful, for now they had no help from medicine, and it seemed as if all the people must die.

15. But the governor of the province heard of the mischief, and came with an army of soldiers and sent for the physicians to come back, and protected them in the performance of their duties. Now, if these people had not been very ignorant, they could not have been made to believe such an improbable thing, as that the physicians wished to poison their neighbors and fellow citizens. But as they were thus ignorant, it was fortunate that they had persons to govern them, of more knowledge, who forced them to behave more rationally.

16. But in this country, if the people are ignorant, there is no governor who has the power to make them conduct reasonably. The people make the laws and appoint their governors, and the laws and governors therefore will always be such as the people choose. If then, the people are ignorant and unreasonable, they

Questions.—How is the only way in which our country can continue prosperous and happy? What story shows the bad effects of ignorance? Why was it better for such ignorant people to be governed by others, and not allowed to govern themselves? What will be the consequence of ignorance here?

On obedience to the laws.

will make foolish and injurious laws, and appoint unwise and unreasonable rulers.

BIBLE LESSON.

Thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such men to be rulers. Ex. 18: 21.

Take your wise men and understanding, and I will make them rulers over you. Deut. 1: 13.

He that ruleth over men must be just, ruling in the fear of God. 2 Sam. 23: 3.

When the wicked beareth rule, the people mourn. Prov. 29: 2.

When the righteous are in authority, the people rejoice. Ib.

Let every soul be subject to the higher powers, for there is no power but of God, and the powers that be, are ordained of God. Whosoever therefore resisteth the powers, resisteth the ordinance of God. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the powers? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also, for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. Rom. 13: 1—8.

LESSON VIII.

On Obedience to the Laws.

I. There is nothing that shows the importance of having children brought up to obey their parents, and thus to learn to give up their will, so much as the nature of the government in America.

Question.—What shows the importance of obliging children to give up their will to their parents?

 Evils from allowing children to grow up ignorant.

2. It has been shown that the people make the laws. Now the way in which it is done, is this. When a law is thought to be needful, the people talk over the matter all over the country, and some think one thing is the best, and some think another; some are very desirous to have it one way, and some another.

3. The only way in which such things are decided, is for the smallest party, called the *minority*, to give up to the greatest party, called the *majority*. It therefore is constantly necessary in America, for people to learn to give up their own way; for in all laws and regulations, the smaller party must always give up to the largest. But if the children of this country are brought up without learning, to give up their wishes to the will of their parents and teachers; whenever they are in the minority, they will refuse to give up to the majority, and will either break the laws and be punished, or else the laws will be destroyed. For laws are useless unless all are made to obey them. If any person can obey or disobey just as he pleases, there is no use in laws, and men will become as selfish and wicked as they please.

4. We can now understand how much misery this nation will suffer, if the ignorant and vicious exceed in number those who are wise and good. They will make wicked and injurious laws, and oblige good men either to submit to them, or to fight; or else they will disregard all laws and follow their own wicked ways, till safety and happiness come to an end.

5. The safety and happiness of the nation depend upon having the children in our schools, who are soon to make the laws, and direct respecting the interests of the inhabitants, become dutiful to parents, well educated, and obedient to those rules which God has given in the Bible.

6. For if these children grow up ignorant and vicious; then foolish and wicked laws will be made, which good men ought not to obey; while all the power will be in

Questions.—How are the laws made in America? What do minority and majority mean? What is necessary in order to make laws of any use? If the majority in this nation are ignorant and wicked, what will be the consequence? Why are good men so anxious to have children instructed?

Dreadful sufferings in France.

the hands of the selfish, the ignorant, the proud, and the wicked. Then men will not be restrained by laws and penalties; for wicked and selfish rulers do not care for laws except when they benefit themselves. And so the land would soon be filled with violence and blood. Robbers would roam through the streets, to seize on treasures and property not their own. Men who hated each other, would fight and murder whenever they chose. Children would follow bad examples, and drink, and swear, and fight, and steal, and murder. No man would dare to speak his thoughts, no woman would dare to go abroad. Little children would be left without parents to pine and starve. Men would be obliged to give up business, because those who trade with them would cheat and refuse to pay, and no laws could oblige them to do it. And thus hunger and nakedness and terror and distress, would spread over our beautiful land, which is now so prosperous and happy.

7. It is to prevent such evils, that so many are endeavoring to provide schools, so that children may be well instructed; to promote temperance, to spread the Bible through the nation, and to send ministers and teachers who may teach the people to become wise and good, to learn the laws of God, and to form a habit of obeying them.

8. There was a time in France, when the people killed their king, and determined to make their own laws and govern themselves. But at that time the people were so ignorant and wicked, that they were not qualified to govern themselves, and such terror and suffering succeeded, as no nation had ever endured. All laws were disregarded, wicked men roaming through the streets, abusing and murdering whom they pleased; and thousands and thousands of innocent persons were shut

Questions.—What will be the consequence when there are more ignorant and bad children than educated and good children? What sort of rulers do ignorant and wicked men appoint? What will be the effect of appointing wicked men to be rulers? What is the reason good men are getting up schools, and promoting temperance? What time in France is spoken of? How were the people at that time?

 Dreadful sufferings in France.

up in prisons, and then brought out without any trial, to have their heads cut off.

9. There was a dreadful instrument called the *Guillotine*, which was made at that time, on purpose to cut off heads with speed; and where this instrument stood, in the different cities in France, so many men and women were murdered, that there were great streams of blood seen running through the streets, like the streams we see after a heavy rain.

10. Many fathers and mothers were taken out of their beds in the night by ruffians, without knowing what evil they had done, hurried to this dreadful guillotine, and there barbarously murdered. Never was there such a scene before. All the nations around them turned pale, and shook with horror to see the sufferings of a people who were attempting to govern themselves, while they were destitute of wisdom and virtue.

11. Let children in this country remember this, for they are growing up to make laws and to govern the nation; and if they do not become intelligent and virtuous, they will witness the same distressing scenes which France endured.

12. There are some rules that children need to learn, respecting obedience to the laws.

13. The first rule is this; that when a law is not considered wise, we are bound to obey it, unless it is contrary to the express laws of God in the Bible. If wicked laws are made, we are not bound to obey them; but if the laws are unwise or needless, we must submit to them. For example, if a law should be made, requiring us to steal, or to lie, we ought not to obey it; but if a law requires us to pay taxes that we think are needless, we are bound to comply with it.

14. The reason is, that men think so differently respecting what is wise and expedient, that no law can be made, which will seem wise to every one. If, there-

Questions.—What was the consequence? Why did France suffer so? What should this teach the children of America? What is the first rule about obedience to laws? What laws are we bound not to obey? May we break a law because we do not think it a wise one?

What is to be done when laws are bad.

fore, one man is allowed to break a law when he thinks it needless or injurious, every man may have the same liberty; and it will soon come to pass, that men will obey only those laws which they like. When this time arrives, all laws will be destroyed, and all the horrors which afflicted France, will come on us. It is, therefore, indispensable, that children should be taught to obey all the laws that are made, unless they are contrary to an express command of God.

15. The way to remedy the evils of unwise and injurious laws in this country is, for those who see their evils, to talk, and write, and print, in order to make others think as they do; and, as soon as they can, increase the number of those who agree with them, till they become the *majority*, then the law can be altered, and a better one made. All Americans, then, are bound to obey every law, whether they think it is wise or not; and if they think a law injurious, instead of violating it, they must try to have it changed.

16. Another rule respecting obedience to laws, is this: We must treat with respect those who are appointed as rulers. By this is not intended, that whenever a man is made a magistrate, we must treat him with respect *at all times*. For if a magistrate is a very wicked man, it would be wrong to feel or act towards him with much respect. But the duty enjoined is this; that whenever men appear as magistrates to enforce the law, we must treat them with respect on account of their office.

17. For example, suppose the people appoint a swearing, drinking, and dishonest man to be a mayor or sheriff. Suppose a riot takes place; it is then the duty of such a magistrate to appear for the purpose of enforcing the laws, and then every good citizen should treat him with respect, for the sake of his office. No laws can be sustained, unless officers of justice and mag-

Questions.—What is the way to remedy the evils of bad laws? What is another rule respecting obedience to law? Must bad magistrates be treated with respect at all times? When must magistrates always be treated with respect, whatever may be their character?

Obedience to laws.

Danger of mobs.

istrates are treated respectfully while performing their duties.

18. If men are base, ignorant, or vicious, it is wrong for the people to appoint them as magistrates; but when they are in office, they ought always to be treated respectfully while in the performance of their duties. When not in the discharge of these duties, then they should be treated according to their character and deserts.

19. A third rule respecting obedience to laws, is this. When there are persons whom we dislike, and who, as we think, are doing great mischief, we must not neglect to enforce the law that protects them. For instance, suppose certain men should come into a place, who are gamblers and cheats, and begin to entice the young men and children to cheat, and drink, and gamble, and thus do great evil, and cause much sorrow and suffering. Suppose many fathers, and brothers, and friends, whose relations or children have been tempted and led astray, become so angry, that they form a mob, and go to tear down the houses of these gamblers, and to drive them out of the city. In such a case, however good men may detest these wicked wretches, it is their duty to protect them from the violence of a mob.

20. And the reason is this. It is so important to sustain the laws, that it is a greater evil to have them violated by a mob, than it is to have any guilty person escape punishment. For if mobs are allowed to rule, then whenever discontented men imagine any thing to be wrong, instead of appealing to law, they will attempt to inflict punishment themselves, and thus all law and safety will be at an end.

21. The proper way to proceed in such a case as has been described is, to use only *lawful means* to make those gamblers uncomfortable. The community should

Questions.—Is it right to appoint ignorant and base men to be magistrates? What is a third rule about obedience to law? What is the reason that good men must protect wicked men from the violence of mobs? What is to be done when there is no law to punish men for certain evils? Is it right, when men are doing mischief, to punish them by expressing dislike and abhorrence of their crimes?

 Duty of Americans in reference to mobs.

 Rules to be practised.

fully express the abhorrence that is felt; and then, as fast as it can be accomplished, laws should be made that will prevent such wickedness. As the people have full power to make and alter laws, there is no necessity for any other method. And whenever a town or city allows mobs to punish what is wrong, very soon they will punish persons for doing what is right. For those who compose mobs are generally wicked persons, who had rather punish a man for doing right than for doing wrong.

22. We never find mobs punishing men for swearing, or drinking, or idleness. But they have often punished good men for preaching the truth. The Saviour of the world and all his apostles were abused by mobs for teaching and preaching peace and good will to men.

23. It is very important, therefore, for American children to learn that they must always sustain the laws by putting down mobs. Every man in America ought to be firm in his resolution to aid in dispersing all mobs, whatever may be the wickedness they are aiming to punish.

24. In the Bible, we shall find that God has foreseen the importance of obedience to laws and magistrates; and that he has given express commands to direct us in performing these duties.

25. There are some things that children should resolve to do, when they come to be men. The first is, that they will always endeavor to have wise and good men appointed to be rulers.

26. The second is, that when they dislike a law they will (unless it is contrary to God's express command) always obey it, until it can be altered.

27. The third is, that they will always treat magistrates with respect, when they are discharging their duties; whatever their character may be.

Questions.—Is it ever right to punish them by mobbing them? What sort of men compose mobs? Have mobs ever punished men for doing good? What is very important for American children? What shall we find in the Bible on this subject? What is the first thing children should resolve? What is the second? The third?

On frankness and sincerity.

28. The fourth is, that they will always aid the magistrates in supporting a law, whether it is in their opinion wise or unwise.

29. The fifth is, that they will always aid in putting down mobs, whatever may be the evil they are attempting to punish.

BIBLE LESSON.

I exhort that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority. This is good and acceptable in the sight of God our Saviour. 1 Tim. 2. 1, 2, 3.

Thou shalt not curse the ruler of thy people. Ex. 22: 28.

Thou shalt not speak evil of the ruler of thy people. Acts 23: 5.

Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. 1 Peter, 2: 13.

The Lord knoweth how to reserve the unjust to the day of judgment, to be punished. But chiefly them that despise government, and are not afraid to speak evil of dignities. 2 Peter, 2: 9, 10.

Put them in mind to be subject to principalities and powers, and to obey magistrates. Titus, 3: 1.

LESSON IX.

On Frankness and Sincerity.

1. A little girl named Susan, was in school one day, when she espied through the window a friend, whom she was very anxious to see. She knew if she asked her teacher to let her go out to talk with the little girl, she would be refused. She then thought she would ask leave to go and get some drink. So she asked permission to drink. The teacher told her she had better

Questions.—What story is told of Susan? Did Susan do right in this case?

Anecdote of Susan.

Anecdote of Mary.

wait till the school was dismissed, but if she was very thirsty she might go. So after drinking, she went and talked with the little girl.

2. At another time, Susan had taken up a beautiful piece of China, that stood on the parlor table, and let it fall and broke it. Instead of going and confessing her fault, she found her kitten, and shut it in the parlor, and went off to play. When she came home, she heard her mother blaming the servant for leaving the kitten in the parlor, saying that in consequence of this carelessness, a vase was broken that cost ten dollars. Susan was silent when she heard this, and allowed her kitten to be beaten, and the servant to be blamed, for her own fault. This little girl was in the habit of doing such things, to gratify her wishes and to avoid blame; and the consequence was, that all who knew her called her an artful and deceitful child.

3. There was another little girl, named Mary, who one day was amusing herself in the garden with her little dog. In playing, she ran over a border of flowers that her mother very much valued. The dog ran after her, and though she did not injure any thing herself, the dog trampled down several beautiful flowers. Mary was very sorry, and called the dog to her, and walked into the summer-house, to think of what she should do. Very soon she saw her mother coming, and as soon as she saw her stop and look at the broken flowers, she went to her, and with tears in her eyes, told her the exact truth. She said the dog broke and injured the flowers, but it was her own fault, because she was careless and ran over the bed.

4. Another time Mary's mother told her she would give six cents a week, if she would get up early, and make up a fire in her father's room, so as to have it warm as early as he wished to use it. One morning, a friend who was visiting in the family, noticed that

Questions.—What other story is told of her? What was wrong in what she did? What ought she to have done? What was the consequence of Susan's conduct? What story is told of Mary? What other story is told of Mary?

Anecdote of Mary.

Mary did this for her father's comfort, and told her she was glad to see her so kind and attentive to her father. Little Mary blushed to be praised for what she did not deserve, and very honestly replied, "I did not do it for that reason, but because mother pays me for it." It was in consequence of such things as these, that every one who knew little Mary, used to say, "what a lovely child! she is so frank and sincere!"

5. These examples will show what is meant by frankness and sincerity. Children are frank and sincere when they *avoid all efforts to deceive*; and when they always tell the *true reason* for all they do, or wish to do.

6. There are no traits of character more lovely and interesting in children than frankness and sincerity; and there is nothing more painful and disagreeable than to see young persons endeavoring to deceive.

7. It is not to men alone, that frankness and sincerity are pleasing. In the Bible we find the question asked, "Who shall abide in the tabernacle of the Lord?" And the answer is, "He that walketh uprightly, and *speaketh the truth in his heart!*" To speak the truth in our hearts, is to say that which in our hearts we believe to be true. God tells us it is such persons only who dwell with him in his tabernacle.

8. But it may be asked, are we bound to tell *all* the reasons for every thing we do, when we are asked?

9. By no means. If persons question us concerning things which it would be wrong or unwise to tell, we can always say that "it is a question that we have good reasons for not answering." And sometimes, when we have *several* reasons for doing a thing, we may tell such of the reasons as we think proper, and conceal the rest. But it is never right to do as Susan did—contrive some reason that will deceive, and conceal the

Questions.—When are children frank and sincere? What traits of character are lovely? What does the Bible say? What is "speaking the truth in our hearts?" What can we do when asked for reasons that we ought not to give? Are we bound to tell *all* our reasons for doing a thing? Is it ever right to give any but a true reason?

 Questions asked at a Sunday School.

true reason of our conduct. If we tell any reason, we are bound to tell the true one.

10. But it may be asked if it is always wrong to deceive others.

11. To answer this, we first must decide what we mean by *deception*. "A deception is that which makes others believe things to be different from what they really are." When, therefore, it is asked whether it is always wrong to deceive, it is the same as asking whether it is always wrong to do what will make others believe things to be different from what they really are.

12. Now this question can be best decided by a story. Some children in a Sunday School had a lesson given them in the book of Samuel, where God commanded Samuel to go and anoint David as king over Israel. "And Samuel said, how can I go? If Saul hear it he will kill me. And the Lord said, take a heifer with thee, and say I come to sacrifice to the Lord, and call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee." When the children read this, one of them said to her teacher, "it seems to me that God told Samuel to make Saul believe he came up merely to offer sacrifice, and that this was the same thing as telling a lie; and if it was right for Samuel to deceive in this way, when he could do some good by it, why may not children do the same?"

13. Now it would be a very great evil for children to suppose that God allows his creatures to lie or to deceive; for we should then have reason to fear that what God permits others to do, he will do himself, and then we could never feel any confidence in what God declares. And if children think it is right to lie and deceive *in some cases*, they will soon learn to be habitual liars and deceivers.

Questions.—What is a deception? What is meant by asking if it is always wrong to deceive? What story is told of Samuel? What evil would come from believing that God allows his creatures to deceive? What harm would come from children thinking it right to deceive in some cases? Does God ever deceive, or allow his creatures to do it?

Mary and her mother.

14. But it will be found, that God never lies nor deceives himself, and that he never allows his creatures to do it; and this case respecting Samuel is one which can be explained so as to show that God himself did not intend to deceive, nor intend to have Samuel deceive. And there is no place to be found in the Bible, in which God will be found either intentionally to lie or deceive, or to allow that it is right for others to do so.

15. But to understand more clearly what will explain this, and some other cases in the Bible, we will take another example. A mother is sitting with her little daughter Mary, and a lady comes in, on some private business, and begins to talk in such a way, that the mother perceives that Mary ought not to hear. So she says, "Mary go up stairs, and make a fire in your father's study, and put it in good order."

16. Now Mary, when she goes to do this, does not know the reason why her mother sent her; she supposes the only reason is, because her mother wishes her father's study to be made comfortable. But it was not her mother's intention to deceive Mary, nor was it her duty to tell her *all* the reasons she had for sending her on this errand.

17. This case illustrates two things; the first is, that we are not always bound to tell all our reasons for doing a thing, even if we think others may be led to think things to be different from what they are, and thus be deceived. Mary's mother was not bound to tell her all the reasons why she sent her away, for fear that Mary might be deceived, and think there was only one reason, when there were two.

18. The second thing illustrated is this, that *intentional concealment* is very different from *intentional deceit*. Mary's mother intended to *conceal* her reasons, but she

Questions.—Does the Bible teach any such thing? What is told of Mary and her mother? Did Mary know why her mother sent her away? Did Mary suppose a reason? Did Mary's mother intend to deceive? Was she bound to tell Mary all her reasons for sending her away? Are we bound to tell all our reasons for what we do, for fear people may guess wrong and be deceived? Is *intentional concealment* sometimes right?

Distinction between concealment and deceit.

did not intend to deceive, and therefore it was not wrong. Mary had no right to know the reasons unless her mother chose to give them.

19. Now the case of Samuel was similar to this, God told him to go and do two things, one was to offer sacrifice, and the other was to anoint David to be king, and God allowed him to tell one reason for which he was going, and to conceal the other. But he did not allow him to give a reason which was false, nor to do any thing with an *intention* to deceive. It was *intentional concealment* which God sanctioned, and not *intentional deceit*.

20. It is very important for children to learn to understand this difference, or they will think that their parents and friends, and even God himself, set them examples of deceit and lying, when it is not so. It is very often the case, that it is our duty to conceal our reasons for doing or saying things, and many times we are obliged to do this, when we know that it will make others believe what is not the truth. But if we do not intend to deceive, it is not our fault if people are accidentally deceived.

21. From these things it appears, that if we deceive, when we do not wish or intend to do so, it is not wrong. There are cases when it is right to conceal our motives and actions; but in such cases it is never right to attempt to make others believe what is false. If we intend to conceal only, and not to deceive, we are not worthy of blame, even if it sometimes happens that others are deceived. The general rule then is, that it is wrong to *intend to deceive* others, either by words or actions.

22. When children try to deceive each other for sport, there is danger of their learning to deceive in earnest, and of tempting others also to deceive, by their

Questions.—Is intentional deceit right? Did God allow Samuel to attempt to deceive? Did Samuel try to make any one believe what was false? Can we sometimes deceive when it is not our fault or intention? Is it sometimes right to conceal our motives or reasons? Is it ever right to attempt to make others believe what is false? What is the general rule?

Anecdotes of James and a little girl.

example. Though this is the most harmless kind of deception, it is better to give up a joke than to run the risk of learning to deceive. Children have many temptations to practice deception, and God has so made our minds, that the more we resist temptation, the easier it is to do right; and the more we yield to temptation, the more liable we are to do wrong. It is, therefore, of the greatest consequence that children should carefully avoid all attempts to deceive in any respect.

23. There are some cases, that often occur in school, in which children are tempted to deceive, and often do so, without thinking how mean and wrong their conduct is. Some of these cases will be described, that those who read this book may hereafter avoid practices that involve deceit.

24. One day a little girl at recitation being asked a question, did not know the answer. She was troubled, and looked around for help. A little friend saw her trouble, and wrote the answer on a bit of paper, so that she could read it, and then she recited it. Now both these children did wrong, for they both were trying to deceive the teacher. The one who answered, made the teacher believe that she had learned what she had not, and the other one tempted her friend to deceive, and aided her in doing it.

25. There was a little boy named James, and he too was not able to answer a question in his lesson. Another boy whispered the answer to him. But James was strictly sincere, and he honestly told the teacher he did not know the answer until some one told him.

26. Children will sometimes take their book, while they recite, and hide it, so that they can look in and read the answers that they have not learned. This is a very mean and deceitful trick, and a child who is truly honorable and sincere will never do it. Some children have done such things, without thinking how mean and wrong it is, who, when they come to think

Questions.—What is the evil of trying to deceive in sport? How has God made our minds? What kind of deceit is described in the story? Why did both scholars do wrong? Why do those who tell, and those who are told in reciting lessons, do wrong? What story is told of James?

Anecdote of two little girls.

of it, will never do so again. Children who are willing to see their faults, and to correct them, deserve praise; and if there are any children who in times past have tried to deceive their teachers, by answering questions which were told to them by others, or which they read out of their books, they can now perceive wherein they have done wrong, and should resolve never to do so again.

27. The Bible says, "He that ruleth his own spirit is better than he that taketh a city;" and this is a case where a child may, by conquering a bad habit, deserve far more honor than a man who conquers a city.

28. There were two little girls, who came into a school where all the scholars had learned how mean and dishonorable it is to try to deceive teachers. These little girls had never been taught the evil of such things, and when they recited, they would look into their books and tell each other. Their companions, who scorned to do such things themselves, regarded them with displeasure and contempt.

29. But their teacher took them aside and kindly explained to them how wrong and foolish it was, how little credit they gained, and how much evil resulted from such deceit. Immediately they determined never to attempt any such deceitful practices again; and soon they became remarkable for sincerity, frankness, and honesty. Let all children who read this book, resolve that, whatever they may have done in times past, they will hereafter be strictly frank and sincere, so that it may be said of every one, by all who know them, "Yes, you may always trust that child, he is so frank and sincere."

Questions.—What is said about looking in books at recitation? What excuse is made for some children who have done such things? What is said of those who are willing to see their faults, and try to correct them? What does the Bible say? When may a child deserve more honor than the conqueror of a city? What anecdote is told?

On Lying.

BIBLE LESSON.

Keep thy tongue from evil, and thy lips from speaking guile. Ps. 34: 13.

He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1 Pet. 3: 10.

As a madman who casteth firebrands, arrows and death, so is he that deceiveth his neighbor and saith, Am not I in sport? Prov. 26: 18, 19.

Their tongue is as an arrow shot out, and speaketh deceit; one speaketh peaceably to his neighbor with his mouth, but in his heart he layeth his wait. Shall I not visit them for these things, saith the Lord? Jeremiah, 9: 8, 9.

The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying, and killing and stealing, they break out. Hos. 4: 1, 2.

He that speaketh truth showeth forth righteousness; but a false witness deceit. Prov. 12: 17.

Deceive not with thy lips. Prov. 24: 28.

Deceit is in the heart of them that imagine evil. Prov. 12: 20.

He that hateth, dissembleth with his lips, and layeth up deceit within him. Prov. 26: 24.

Lord, who shall abide in thy tabernacle; who shall dwell in thy holy hill? He that walketh uprightly and *speaketh the truth in his heart*. Ps. 15: 1.

LESSON X.

On Lying.

1. Some persons do not understand the distinction between deceit and lying. But there is a difference; for there are some children who will contrive ways to deceive others, who would not tell a direct lie.

2. A lie is the worst kind of deceit. It is *telling what is known to be false; with an intention to deceive*.

3. Sometimes children are told that it is always wrong to say what is not true, and a lie is often said to be *telling an untruth*. But a child may say what is not true, from mistake or ignorance, and this is not a lie, and is not necessarily wrong.

4. For example, a little boy came in, and his mother

Questions.—Is there a difference between lying and deceiving? What is a lie? Is it always a lie to say what is not true?

 Distinction between lying and deceiving.

asked him where his father was, and he answered, "in the garden." Now this was not the truth; but the child did not tell a lie, because he had left his father in the garden, and supposed he was still there. It was not a lie, for the child supposed it was true, and had no intention to deceive.

5. There is another kind of deceit which many consider not exactly the same as lying; and some persons allow themselves to practise it without fully understanding that it is really the worst kind of lying. As an example, a man once told his neighbor that he saw his clergyman half shaved. In that part of the country, this expression, when said in a certain tone and manner, conveyed the idea that a man was half intoxicated. Now the man who said this, really saw the clergyman when he was shaving himself, and was only half done; and he told what was true in one sense, in such a manner as to convey a false idea. What he said was, therefore, false in the sense it conveyed, and it was said with the intention to deceive. This made it a lie; and this is one of the most pernicious methods of lying. It is using the semblance of truth for the purpose of deceit, and is greatly calculated to injure the artless and honest; and there is, perhaps, no other species of lying so fatally suited, by destroying mutual confidence, to derange and break up society.

6. There are two things, then, that make a lie: the first is, *saying what we know is false*; and the second is, *saying it with an intention to deceive*.

7. Though there are many cases in which deceit is as bad as a lie, yet there are some cases where it is not; such, for instance, as when we deceive in sport. Children should be taught to feel that *in all cases* it is exceedingly

Questions.—What case is given where an untruth was told that was not a lie? Why was it not a lie? What case is given where a man deceived by saying what was true? Was this wrong? Was it a lie? Was it as bad as a lie? What are the two things that make a lie? Are there some cases where a deceit is not so bad as a lie? Do good people sometimes practise some kinds of deceit, and think it right to do so? Why does this make it needful for children to understand the difference between lying and deceiving? Is it ever right for children to tell lies?

When it is wrong to charge others with lying.

wicked to lie. There are other reasons why they need to understand the difference between deceit and lying.

8. There are some cases in which children find some kind of deceit practised even by good people, and are told by them that it is not wrong. Now if they believe that deceit and lying are the same thing, they will be led to suppose in such cases, that good people set them an example of lying, and that such persons believe that it is right sometimes to tell lies. This will have a very bad influence upon children, who ought to feel that it is *always* wrong to lie; and that to tell a lie is a most vile and wicked act.

9. A child who tries to deceive, does wrong, and is a disagreeable child, even if he will not tell a direct lie; but those who will tell lies, must be despised and disliked by every one. All persons regard lying as wicked and contemptible.

10. And there is no crime which God more plainly points out as odious and abominable. He says expressly, "lying lips are an abomination to the Lord."

11. Every person does wrong in charging others with falsehood and lying, until he has evidence that they have said what they *knew* was false, and that they said it *with an intention to deceive*. And it is so very difficult for us to ascertain how much knowledge other persons have, or what their intentions are, that we should be very cautious in charging any one with telling lies. When we find others saying what is false, we ought to say that they are in a mistake, and never charge them with lying till we can show that they said what they *knew* was false, with the *intention* to deceive.

12. Those who are always ready to believe the worst

Questions.—What is said of a child who tries to deceive? What is said of children who tell lies? What does God say about lying? What other expressions are used to mean the same as a lie? When people say what is untrue, what should be said? What should not be said? When do persons do wrong in charging others with lying? Is it easy to find out how much people know, and what their intentions are? What ought we to say of those who tell what is false? When is it right to say that a person has told a lie? What is the difference between charitable and uncharitable people in regard to lying?

. Cases when it is right to break a promise.

of others, instead of hoping for the best, will find the world full of liars; but those who have that charity that "thinketh no evil," when they find persons saying what is not true, will always hope that there is a mistake somewhere, and rarely find occasion for charging others with so mean and wicked a practice as lying.

13. Children should always be careful how they suspect others of lying. When they hear others say what is not true, they never should charge them with lying, till they have found out that they told what they knew to be false, with the intention to deceive.

14. One reason why it is so very wicked to tell lies is, that much of the comfort and happiness of life depends on our being able to trust in what others say. What a dreadful situation we should be in, if no one knew when others told the truth! All trade and business would stop, because men could not believe each other when they promised to pay, nor believe those things, which they now learn from others, respecting their business. Parents could not believe children; masters could not trust servants; employers could not trust those they hire; trades-people could not trust their customers; the sick could not trust in their physicians; people could not believe their clergyman; every one would be distrustful, anxious, and miserable.

15. There are some cases when men make promises which, afterwards, they are obliged to break; and it is necessary for children to know that in these cases, they are not guilty of lying. The following are some of the cases in which men may break a promise without doing wrong.

16. Suppose a man tells his little son that if he will learn his lessons well, he may ride on a little pony with him. The child learns his lesson, but when the time comes, the pony is injured, so that he cannot be used. Here the father does not do wrong in not keeping his promise, *because it is impossible to keep it.* When we

Questions.—Of what should children be careful? What should they never do? Why is it so very wicked to tell lies? What would be the consequence if we did not know when others tell the truth? What is the first case mentioned when it is not wrong to break a promise?

 Anecdotes showing when it is right to break promises.

make promises in this way, it is always understood that there may some accident prevent, and it is not necessary, therefore, always to say it; we always mean when we promise to do a thing that we will do it, if nothing happens to prevent, as much as if we said so; and it is so understood by all to whom we make a promise.

17. There is another case when it would be right to break a promise. A father sends home some beautiful oranges, and the mother promises her little girl she shall have one when she has finished a certain task. But soon after, she finds that the servant made a mistake, and that the oranges belong to another person. Now, it would be wrong to take what belongs to others, and therefore it would be wrong to keep the promise. We are not bound, therefore, to keep promises which would lead us to do what is wrong.

18. There is one other case in which it is right to break a promise. Suppose a beggar comes and tells a pitiful story of his misery, and asks for charity. The lady who hears him tells him to come to-morrow, and she will give him some money. But before the time comes, she finds that he is an impostor, and that all his story is a lie. In such a case, she is not bound to keep her promise; and the reason is, that she made the promise, supposing a thing to be true which was false. In all similar cases, when a promise is made, where the one who promises is deceived, or mistaken about the truth, he does right in not keeping the promise.

19. In all such cases as these, it is wrong to charge others with falsehood or lying, because they do not keep their promises.

Questions.—Why is it not wrong? What is the second example where it is right to break a promise? When are we not bound to keep a promise? What is the third case where it is right to break a promise?

On honesty.

What is stealing.

BIBLE LESSON.

Neither shalt thou bear false witness against thy neighbor. Deut. 5: 20.

Lying lips are an abomination to the Lord, but they that deal truly are his delight. Prov. 12: 22.

Ye shall not steal, neither deal falsely, neither lie, one to another. Lev. 19: 11.

Putting away lying, speak every man truth with his neighbor. Eph. 4: 25.

A righteous man hateth lying. Prov. 13: 5.

He that speaketh lies shall not escape. Prov. 19: 5.

A false witness shall not be unpunished, and he that speaketh lies shall perish. Prov. 19: 9.

All liars shall have their portion in the lake that burneth with fire and brimstone. Rev. 21: 8.

LESSON XI.

On Honesty.

1. It is so universally regarded as mean and wicked to steal, that most young persons think they shall never do so base a thing. They read of thieves and robbers, and wonder how men can be so shameless and guilty; and they never imagine that they themselves are in danger of a practice almost exactly the same.

2. When it is clearly shown what stealing is, there is reason to fear that many will find that they have committed this sin, when they were not aware of it. This is the definition.

3. *Stealing is taking or using what belongs to others, without knowing that the owner is willing.* This is the crime which God has forbidden in the eighth commandment. This is what every honest person considers

Questions.—What is thought of stealing and thieves? Are the young in danger of doing such things themselves? What is the definition of stealing? Where does God forbid this crime? What do honest men think of it? How is it punished by law?

Definition of stealing illustrated.

mean and degrading. This is that which the laws punish with imprisonment and disgrace.

4. And yet there are cases when children commit this crime without thinking how mean and wicked it is. For example, when parents put away good things, as cake, pies, or sweetmeats, and their children know that they do not wish to have them taken, they commit theft in doing it, as much as if they stole from another person. It is as truly stealing, to take what belongs to our parents, as it is to take what belongs to other persons, without permission.

5. Again: Suppose two sisters room together, and one of them is very neat, and keeps her drawers and clothes in good order, and the other is very careless, and injures every thing she wears. If the neat sister is unwilling to have her drawers opened, and her things taken by her careless sister, it is as much stealing for her to do it, as it would be to take what belongs to any other person without permission.

6. It is true, there are different degrees of evil when theft is committed. It is doing more evil to steal ten thousand dollars than it is to steal a thimble; but both are wicked, and both are theft. It is doing more evil to steal money out of a man's pocket-book, than it is to use an article of dress belonging to a sister against her will. But one is just as much stealing as the other, and both are wrong.

7. And the reason why it is so important for children to learn to be strictly honest in little matters is, that they form habits very fast; and if they learn to steal little things, they will soon be tempted to steal greater. The oftener a child does a thing that is wrong, the more likely he is to do it again; for he is forming a habit

Questions.—What case is given in which children steal? Is it stealing to take what belongs to our parents? Mention the case in which a sister would be guilty of theft. Are there different degrees of evil caused by theft? Is it any the less truly a theft because the evil done is small? Why is it very important to be honest in little matters? What is the effect of doing wrong often?

 Cases demanding strict honesty at school.

which makes it more difficult, every time temptation returns, to resist it.

8. Let every child, therefore, remember what stealing is, and be on his guard, so as to be strictly honest in all the little concerns of life, and then it will be easy to be honest in every thing that is important.

9. The strict law of honesty is, that we must never take or use what belongs to others, without obtaining their permission. In school it is very necessary to remember this rule. For example, a little girl forgets to bring a quill; she sees two or three in the next desk. Now if she is strictly honest, she will not take one, till she has obtained leave of the owner. Whoever would take a quill in such case, without leave, is guilty of theft, as much as if she stole money.

10. A little boy forgets to bring his paper: he sees a sheet lying on a desk. If he is strictly honest, he will not take it, till he has obtained leave from either the owner or the teacher.

11. Now let those children who have sometimes done such things, without thinking that they were doing wrong, read over the definition of stealing again, and see if such things are not as really theft as stealing money from a man's purse.

12. It is true that it is *small theft*; but there is no more difference between this and other thefts, than there is between stealing six cents out of a man's purse, or a thousand dollars out of his pocket-book.

13. It is as much theft for a child to take the property of a parent, or a sister, or a school-mate, without permission, as it is to take six cents out of a man's purse without his leave; and it is no more stealing to take a thousand dollars, than it is to take six cents. But there are some things which tend to make children careless about taking what belongs to others, without their consent, which ought to be explained.

Questions.—What should every child do? What is the strict law of honesty? What examples are given to show the need of honesty at school? What is said of taking the property of parents without leave? What is said of small thefts?

Mary, Ellen, and the servant.

14. Two little girls, who loved each other, and shared each other's pleasures, lived together at the same boarding school. Their names were Mary and Ellen. Mary was making a purse for Ellen's father, and she wanted a needle-full of her friend's silk. Ellen was out, and without leave, Mary took some silk, and when Ellen came in, she told her of it. Now this was not stealing, because Mary knew that Ellen was willing that she should take the silk; she was as sure as if she had asked her.

15. But when these little girls left the room, a servant came in, and seeing the ball of silk, she began to wind off some of it for herself. But hearing the little girls coming, she broke off the thread, and took only about as much as Mary had taken, and slipped away. Now this servant *stole* the silk, because she did not know that the owner was willing to have her take it. On the contrary, she knew she would not be willing; or else she would not have stopped and slipped away when she heard her coming.

16. This shows us how to decide in those cases in which we *think* our friends would be willing to have us take or use their property. If we should be willing to have them come in while we are taking it, or if we intend to tell them what we have done, when we see them, we probably have reason enough for thinking that they would be willing. But if we feel inclined to conceal what we have done, or if we should not do it if our friends were present, we may know that we are stealing.

17. There are but few cases in which we cannot ask the owner's permission to use what is not our own; and this should always be done when it is in our power. There is danger that we may think a person is willing to have his property used, when he is not; and therefore we ought never to do it without asking permission, when it is possible to do it, unless it is our

Questions.—What example is given to show what is and what is not stealing? How can we tell when we are using what belongs to others, without knowing their willingness?

Reasons why honesty is so important.

intention, as soon as possible, to make him suitable compensation. In all common cases, where we wish to use what belongs to another, we should wait until we can obtain permission. We have no right to suppose others are willing to have their things taken until they have been asked.

18. Honesty is so indispensable to the welfare of mankind, that there is nothing which God has more strictly commanded. All trade and manufactures, and commerce, and all the business of life, depend upon our being able to trust in the honesty of our fellow men.

19. What could we do if no man could trust any one to carry money; if every one was afraid that others would take all the property they could find; if no man could expect to have his debts paid; and if all property was thus surrounded by thieves? Men would cease to labor and to trade, because they would feel that all they earned would be stolen; and poverty and distress would come upon every family in the land.

20. The more strictly honest a people are, the more they prosper in all their concerns. And it is the same with each particular person in a nation. A man that is strictly honest, is more successful than one who is dishonest. A man who has a reputation for being strictly honest, has that which often is the same as a great fortune. For when men are seeking for persons to aid them in business, they always ask for one who is honest; and honest men thus find employments that make them rich. But a man who is known to be dishonest, no one dares to trust; and he loses his chance to become prosperous and successful. This is the reason why it is often said, that "honesty is the best policy."

21. But temptations to dishonesty are abundant; and unless children are taught to be strictly honest, they will

Questions.—In common cases, is it right to use the property of others without asking leave? Why is honesty so important? What would be the effect if all men were dishonest? Of what advantage is a character for honesty?

never gain a character for it when they are old. This is the reason why children should always try to be strictly upright, in all their dealings with each other, and in all their sports and amusements. If a boy allows himself to cheat when he is playing marbles, or jack straws, he is forming a habit of dishonesty, that will lead him to cheat when he becomes a man of business. Habits are difficult to break; and a habit of dishonesty formed in childhood, there is much reason to fear, never will be broken.

22. Children are often tempted to cheat in school. Some are tempted to be dishonest in their lessons, and try to get credit for what they have not learned. Some look in their books when they recite; some will give false accounts of their conduct; and some will evade the rules of school, and then pretend they misunderstood them. All these little dishonest tricks tend to form most dangerous and pernicious habits, which may prove the utter ruin of a child in after life.

23. There was once a little boy, whose name was John, and his parents had taken great pains to make him strictly honest in all his words and actions. When he began to go to school, his teacher soon discovered that he could always depend upon John, for the exact truth, and that he never would evade or deceive in any thing. His companions, too, discovered the same; and the consequence was, that the teacher always put entire confidence in him, and made him a sort of friend and companion. All the children loved him; and in all their difficulties, they always came to him to settle what was right. Every one in school respected him for his sincerity and honesty; and when the children went home, they told their parents what an honest and good boy he was.

24. Thus John's character was known through the town. The consequence was, that as soon as he was old enough to do business, whenever gentlemen enquired

Questions.—Why should children be strictly honest in their plays and dealings with each other? What is said of habits? In what way are children tempted to dishonesty at school? What is told of John?

An account of dishonest Dick.

for some honest young man to trust with important matters, John was always pointed out, and he had an abundance of opportunities offered to him. Although he was a poor boy, and had no wealthy friends to help him, his honesty proved a much better friend. Very soon a rich gentleman made him his confidential clerk, and then took him into partnership; and in the end, John became one of the most prosperous and honorable men in the land.

25. In the same school with John, there was a young man named Dick. He was the son of a very rich man, and had many advantages afforded him which John could not obtain. But he never formed habits of strict honesty. His teacher and companions discovered that he would cheat and deceive in little matters, and they never felt any confidence in him; and very soon, through the children at school, his character was generally known.

26. When he was grown up, his father set him up in business; but his character for dishonesty was such, that persons were afraid to trust him. He contrived to cheat several times, and finally, through his negligence in business, and dishonesty, he not only lost all his own property, but involved his father in the same ruin. Thus, both the father and the son were ruined, by a want of early habits of honesty in the child.

27. These two cases show, that whenever children are honest or dishonest, it is always known by their companions and school-mates, and thus made known to others: so that it is a great misfortune to a child not to obtain a character for strict honesty among school companions. Every child should remember, whenever he is tempted to deceive or cheat, or to do any mean thing among young friends, that it may be the means of giving him a bad character, which will prove a misfortune to him all his life.

28. There is one practice which young persons should learn to avoid, as tending to dishonesty; and that is, *incurring debts without the means of paying them.*

Question.—What is told of Dick?

Debts not to be contracted without the means of payment.

This is a practice, which is becoming sadly prevalent in this nation, and there are many evils that flow from it. No man can be truly independent and free, who is in debt without the means of payment. He is under obligations to a creditor, and to some extent dependent upon his forbearance.

29. The Bible directs us to "owe no man any thing, but to love one another," because this is a sure way to save men from temptation to dishonesty, and from painful dependence on others. There are some cases in which it is right for a man to incur debts, when he has no immediate means to pay; for in business, men often are willing to let others take their property without immediate compensation, and run the risk of success in trade, for payment at a future time.

30. But in all the common affairs of life, men ought to refrain from debts whenever they can; and when they wish to incur debts without the means of present payment, they are bound in honesty to let those persons whose property they take, fully understand what their circumstances are. No man is truly honest in getting the property of another into his hands, when he knows the owner would not permit it, if the exact truth was known, as to the risk incurred.

31. Young people cannot be too strict in their ideas of honesty and honor; for they will find many temptations to sin in this respect. They should early form the resolution, that through future life, they will, in every action, *be strictly honest.*

32. If any case occurs, where it seems difficult to decide what honesty requires, let the question be asked—"What should I demand of others in such a case?"

Questions.—What do these cases show? What practice should the young avoid? What is said of being independent? What does the Bible say? Why does it teach thus? In what cases may it be right to incur debt, without means of payment? When persons do this, what else are they bound to do? Why should the young be very strict in honesty? What should they resolve? When it is difficult to know what is exactly honest, what should be done? What rule should be the chief maxim of business transactions?

 Rules of honesty.

and the matter can soon be decided. The golden rule, should be the principal maxim in all transactions where honesty is required;—"Do unto others as ye would that others should do unto you." Whoever strictly conforms to this rule, will always preserve the character of an upright and honest man

BIBLE LESSON.

Thou shalt not steal. Ex. 20: 15.

Ye shall not steal, neither deal falsely, neither lie to one another, Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night, until the morning. Lev. 19: 11—13.

Let him that stole, steal no more. Eph. 4: 28.

But let none of you suffer as a thief, or an evil doer. 1 Pet. 4: 15.

Neither thieves, nor covetous, nor extortioners, shall inherit the kingdom of heaven. 1 Cor. 6: 10.

Wo unto them that decree unrighteous decrees, to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless. Is. 10: 2.

Ye shall do no unrighteousness in judgment, in meteyard, in weight or in measure. Just balances, just weights, a just ephah, and a just hin ye shall have. Lev. 19: 35, 36.

If thou sellest ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress one another. Lev. 25: 14.

Thou shalt not have in thy bag diverse weights, a great and a small. Thou shalt not have in thy bag diverse measures, a great and a small. Thou shalt have a perfect and a just weight, a perfect and a just measure shalt thou have, that thy days may be lengthened in the land, which the Lord thy God giveth thee. For all they that do unrighteously, are an abomination to the Lord. Deut. 25: 13—16.

A false balance is an abomination to the Lord, but a just weight is his delight. Prov. 11: 1.

This is the will of the Lord, that no man go beyond, or defraud his brother in any matter, because that the Lord is the avenger of all such. 1 Thes. 4: 6.

He that oppresseth the poor to increase his riches, shall surely come to want Prov. 22: 16.

 On benevolence.

He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. Prov. 28: 8.

He that maketh haste to be rich, shall not be innocent. Verse 20.

He that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool. Jer. 17: 11.

Go to now, ye rich men, weep and howl for the miseries that shall come upon you. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud crieth, and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth. James 5: 4.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. 6: 9 10.

 LESSON XII.

On Benevolence.

1. There is one thing in the nature of our minds that the young should understand, and daily remember. It is this: God has so formed us that the best way to obtain happiness ourselves, is to endeavor to make others happy. An anecdote will illustrate the truth of this.

2. One day, a little girl whose name was Anna, was walking with her mother through a dark and narrow street. They heard, as they were passing along, some children crying in a house near them. Anna asked her mother to go in, and see what was the matter with the children. So her mother entered and went up a pair of stairs, till she came to the room where the children were. It was a cold and dark place, and though it was winter, the fire was all out, while a poor little boy, without any shoes, was sitting by the ashes, weeping bitterly, and trying to warm his cold hands. His poor

Questions.—What should the young understand about their minds? What story illustrates this?

Anecdote of Anna and her mother.

sick mother was lying on a straw bed, with not enough clothing, and a little girl was standing by her, crying for something to eat.

3. When little Anna heard of all their troubles, she could not help crying herself, and she asked her mother if she might take the little girl home with her, and try to comfort her. Her mother gave her permission, and told her to do all she could to make the little girl comfortable, while she herself would take care of the mother and the little boy. So Anna led the little girl home to a fire, and put some of her own warm shoes and stockings on her feet, and brought her food, and did every thing she could think of, to make her feel happy.

4. All the time that Anna was trying to comfort this little girl, she felt very happy, and her mother also was happy in being able to supply the poor woman with all needful comforts, till she was able to take care of herself and her children.

5. Now, every child that reads this, will feel that it would be very pleasant to make such poor children comfortable, and the reason is, that God has so made our minds, that it makes us feel happy to render others so.

6. That feeling which leads us to rejoice when we can make others happy, is called *benevolence*.

7. But there are great differences in children in respect to benevolent feelings. Some seem to be naturally more kind and benevolent than others; but it is oftener the case that this difference is made by education and example. Those children who live with persons who are benevolent, and who are brought up to do good to others, usually become benevolent themselves; while those who are brought up with selfish persons, and who are taught to care for themselves only, and not to think of others, very soon become selfish and cold-hearted.

8. Sometimes we find children so kind and generous by nature, that however bad the examples before them,

Questions.—Why would every child feel happy in doing as Anna did? What is benevolence? What differences are there in children? What effect is produced on children by living with selfish or benevolent persons?

Indulged children in danger of becoming selfish.

and however little care is taken to make them benevolent, they still retain their naturally generous and kind feelings. And sometimes we find very selfish children among benevolent friends. But such cases are not common. On the contrary, when children learn the benefits and pleasures of doing good, from the precepts and examples of others, they are more likely to become benevolent themselves.

9. Those children who are most petted and indulged, are most likely to become selfish, because they are accustomed to have others make them happy, and are seldom taught to do any thing to make others so. This is the reason why an *only child* is in danger of becoming selfish and cold-hearted.

10. This is the reason, also, why the older children in a family, who are obliged to aid in taking care of the younger ones, are more likely to be generous and benevolent; while it is very often the case that the youngest child is made selfish and disagreeable by indulgence, and by never being taught to take care of others.

11. Children need to understand this matter, and to remember that they are every day forming habits either of benevolence or selfishness. Those children who daily have something to do, to make others useful and happy, are forming habits of benevolence. Those who have nothing to do but to gratify themselves, are forming habits of selfishness.

12. Now let all the children who read this reflect whether they are forming habits of benevolence or habits of selfishness. To learn this, they have only to notice whether they daily spend their time and thoughts in seeking to gratify themselves, or whether they are doing something to aid others, and to make them happier and more useful.

Questions.—What is said of some children? What children are most likely to become selfish? Why are the older children more likely to be benevolent than the youngest? What habits are children daily forming? Who are forming habits of benevolence? Who are forming habits of selfishness? How can a child know which kind of habits he is forming?

How children can form habits of benevolence.

13. To assist those who wish to know whether they are forming habits of benevolence or not, some of the things will be pointed out which children may do to form such habits.

14. Children are always surrounded by persons whom they can oblige, by doing little errands, or performing little services. If a child is always ready to go on a little message, or to leave his play to help his mother, brother, or sister; if, when he sees any thing wanting, he is ready to go for it; or if, when any thing is lost, he is willing to leave his play and look for it, all such little acts of kindness are tending to form habits of benevolence. But if a child is unwilling to oblige in such little ways; if he thinks more of his ease or his play, than he does of the comfort and convenience of those about him, he is forming habits of selfishness.

15. The same effects are to be seen in school. Some children are always ready to oblige their teachers by helping in little school matters; they are ready to give their time and assistance to aid their companions in their lessons or amusements; they will stop their play or their work, to help others along, not only without complaining, but with pleasure. Such children are every day forming habits of benevolence at school.

16. Some children, when they receive any thing good, always share it with their brothers and sisters, or with their companions, and seem to feel a pleasure in doing it. Others lay up every thing they get, for their own use, or only give some stinted portion to others. Some children are willing to lend their books and toys to those who have none, but others lay them up for their own use alone.

17. Some children seem to be thinking only of their own comfort and convenience, and are never pleased with what is done either at home or at school, however much it may benefit others, unless it is an advantage to

Questions.—What are some of the ways in which children can render service to others? What is said of a child who is unwilling to oblige others in little matters? How can children act benevolently at school? What is the different conduct of selfish and benevolent children? Of what, only, do some children seem to think?

Anecdote of Clara.

themselves. Others seem to be pleased with what promotes the comfort and pleasure of others, even if it is not what will best accommodate themselves. It is in such ways that children every day are forming habits either of benevolence or of selfishness.

18. There is nothing which tends so surely to promote our happiness in this world, as the formation of habits of benevolence. The more frequently a person does good to others, the more that pleasurable feeling is experienced which our minds are formed to enjoy, whenever we make others happy. In addition to this, a benevolent person always receives much more love and respect than one who is not so; and it always increases our happiness to be loved and respected by others. Besides, every one delights to aid and oblige those who do good to others.

19. A story will show the truth of this. There was once a little girl in a school, whose name was Clara. Her parents had brought her up to be benevolent and kind to her brothers and sisters, and to the servants at home; and when she came to school, she had formed benevolent habits, that regulated her conduct there. Clara was always ready to help any one who was in any trouble; she would spend a great deal of time in showing those who could not learn their lessons. When any one had a composition to write, and could not think of any good topic, she would look up a book to read, or tell of some subject upon which it was easy to write. If new scholars came into school, she would go and talk to them in recess, and try to make them feel happy and at ease. If her teacher wanted an errand performed, or some writing copied, or any business done, Clara was always ready to help. If any of the younger scholars had a plan for amusement and wanted aid, Clara was always ready to assist. If any thing was lost, Clara

Questions.—How do others appear? What tends most of any thing to promote our happiness here? How is this explained? How do others feel towards those who are benevolent? What case is given to illustrate this?

Benevolence adds to our own happiness.

would run to look for it; if any thing was injured, Clara was ready to make it right again.

20. The result was, that Clara always felt cheerful and happy, for she was always doing good. This made her society pleasant to every one. Every one loved her; every one was ready to oblige her. If she wanted any thing, every one wished her to have it. If she was in trouble, all were sorry and wished to help her. Her companions were always bringing her little presents of flowers and pretty things, to show their good will and affection. In short, Clara was the sunshine of the school; she was bright and happy herself, and carried pleasure wherever she went.

21. This story shows what is meant by that passage in the Bible where God says to us, "Give and it shall be given unto you, good measure, pressed down, shaken together, running over, shall men give unto your bosoms."

BIBLE LESSON.

The liberal soul shall be made fat, and he that watereth, shall be watered himself also. Prov. 11: 25.

Give to him that asketh thee, and from him that would borrow of thee turn thou not away. Matt. 5: 42.

A good man showeth favor and lendeth. Ps. 112: 5.

Say not to thy neighbor, go, and come again, when thou hast it by thee. Prov. 3: 28.

Withhold not good from him to whom it is due, when it is in the power of thine hand to do it. Prov. 3: 27.

He that hath pity on the poor, lendeth to the Lord, and that which he hath given will he pay him again. Prov. 19: 17.

The liberal deviseth liberal things, and by liberal things shall he stand. Is. 32: 8.

But to do good and to communicate forget not, for with such sacrifices God is well pleased. Heb. 13: 16.

Is not this the feast that I have chosen? saith the Lord, to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy

Question.—What passage in scripture does this case illustrate?

 Allegory respecting self-denial.

house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh! Is. 58: 6, 7.

If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring whose waters fail not. Is. 58: 10, 11.

Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. Luké 6: 38.

 LESSON XIII.

On Self-denial.

1. Miss Hannah Moore describes the difficulties to be met in overcoming evil, by the story of a servant whom she called *the Pilgrim Good Intent*, and who was sent on important business, by his master. One day the pilgrim came to a very steep and rugged hill, which he must ascend. His shoes were worn, so that the stones hurt his feet; he was tired, and the sun was hot; the road was rough and rocky, and his courage failed, so that he concluded he would turn back.

2. Just then, a man with a severe countenance came up to him, and told him that his master had sent him, to see that he was faithful in doing his duty. Then, in a stern voice, he ordered him to go up the hill immediately. The weary pilgrim felt that he must obey, and began to ascend. Presently the man gave him a staff, to help him along, but the staff was filled with prickles, which hurt his hand. But he dared not refuse to take it. As he walked slowly up the hill the man began to talk to him, and his voice grew pleasant, and as the pilgrim looked in his face, he saw a smile that made his countenance look sweet and cheering.

Question.—What is said of Miss Hannah Moore?

Anecdote of a little boy.

3. Very soon he felt that the prickles of the staff no longer hurt his hand, but seemed to impart vigor to his whole body. The road began to grow better, the sharp stones soon were passed over, flowers were seen all around, a refreshing breeze began to fan his brow, and his companion's conversation became more and more cheerful, until the pilgrim exclaimed that he never felt so happy in his life. And then he saw the name of his visitor written over his forehead, and his name was *Self Denial*.

4. This little allegory exhibits a truth which ought ever to be remembered. We are so situated in this world, that very often it is our duty to give up many delightful things we wish to gain, or to encounter many painful difficulties, for the sake of avoiding some evils, or of gaining some good, either for ourselves or for others. At such times we are called to practice *self-denial*.

5. But God has so made our minds, that though at first self-denial is difficult, and we dread to encounter it, the more we persevere in it the happier we feel, until it ceases to be painful, and becomes pleasant.

6. Two examples will be given to illustrate this. The first is a case in which a child practiced self-denial in order to gain some greater good for himself; the second is a case where a child practiced self-denial in order to do good to others.

7. A little boy was brought up very tenderly by his father and mother, and they were so unwise as to keep him always in the house, for fear he would take cold. And they never obliged him to do any work, because he did not like to do it. The consequence was, he became an unhealthy, complaining, and unhappy boy.

8. When he was about twelve years old, both his parents died, and then he had no friends to bear with his ill-humor, or to indulge him in his whims. He was sent to the care of a very good and kind man, who

Questions.—What is the story she wrote? What truth does this allegory illustrate? How has God made our minds?

Anecdotes illustrating self-denial.

knew how to manage children that had been injured by indulgence.

9. When the boy (whose name was George) first came, he treated him very kindly, and did not cross nor upbraid him for any of his faults, but did all he could to make him comfortable and happy. Among other things, he showed him an aviary of beautiful birds. George wished he could have an aviary, and take care of little birds. The gentleman then told him that if he would get up early every morning, and go and work in the garden with him, at the end of a week he would give him two of the prettiest birds in the aviary. George was delighted, and determined to get the birds.

10. But the next morning, when the gentleman called him, he felt sleepy and weak, and thought he never could get up and go to work. But the gentleman persuaded and urged him, and reminded him of the birds, till George finally succeeded in dressing himself. But when he came down to the garden, he felt as if he could neither hoe nor rake, it seemed so unpleasant.

11. But the gentleman cheered him up, and talked about the pretty birds, till finally George began to work, and he found it was not so unpleasant as he thought it would be. When breakfast was ready, George had a good appetite, and his food never before seemed to taste so good.

12. The next day it was much easier for him to get up, and pleasanter to work; and before the week was past, George, without any trouble, every morning was up, as bright and as cheerful as a lark, and by the time he had earned his birds, he found his garden so pleasant, and the company of the gentleman so agreeable, and the morning air, and the work, and every thing so good for him, that he never again found any trouble in getting up to work before breakfast. This soon cured his ill health, and he became a useful and happy boy. In this case George practiced self-denial to gain a greater good for himself.

Question.—What anecdote is given to illustrate the nature of self-denial for our own good?

Anecdote of Jane.

13. Here is another case in which a child practiced great self-denial, for the sake of doing good to another.

14. There was a little girl named Jane, and she too had been permitted to form habits of indolence and self-indulgence. Her parents sent her to spend a year with a kind aunt, whose namesake she was. Her aunt found that she was naturally a very benevolent and kind-hearted little girl, though she had never been taught to do any thing to make others happy. She one day took her into the city, to see some of the poor people that often are to be found there.

15. In one of these visits, the lady found a poor woman with a little girl only five years old, and the mother was dying, and the child was sick, and there was no friend to care for it, when the mother was gone. Her aunt told little Jane the sad situation of this poor little orphan, and Jane longed to do something for its good. Her aunt told her that if she would get up early every morning, and do some work which she pointed out, she would pay her money enough, so that she might have the means of providing for this child.

16. Jane was delighted, and went home and engaged a good old woman near by, to take the little girl and offered to pay her for her trouble. She also planned how she would furnish the child with clothes, and make them for her, and teach her to read.

17. But when the time came for her to get up early and do the work, Jane found it very difficult, and the first day her courage failed, and she could not help crying. But her kind aunt encouraged her, by telling her how much good she was doing to the poor child, and also that it would become easier every day for her to practice this self-denial. Jane persevered, until it ceased to be unpleasant to get up and do the work, and very soon it became agreeable.

18. Thus she not only made the little girl comfortable and happy, but, by early rising and useful labor, she improved her own health; she felt pleasure in thinking

Question.—What other anecdote is told to exhibit self-denial in doing good to others?

Duty of self-denial.

of the good she was doing; she was happy in pleasing her kind aunt; she was happy in seeing how grateful and affectionate the little orphan felt toward her, and she was repaid a thousand fold for the pain of the self-denial she practiced when she began.

19. There are many cases in which children are required to practice the duty of self-denial for their own benefit. There are many things which seem good to eat, that are injurious to health; and when children have money given them, or when they have these things offered them, they ought to deny themselves, and never to eat or drink what is calculated to injure their health.

20. Some children are called to practice self-denial by forming habits of early rising—some by forming habits of industry, when they are tempted to waste their time in indolence or play—some by forming habits of diligence in study, when they do not love it—some by forming habits of obedience and kindness, when they have never been obliged to perform such duties.

21. In attempting to exercise the self-denial necessary for the formation of such habits, children should be encouraged by the thought that after a little while, Self-Denial becomes very pleasant; his stern face soon changes to a smile, his voice becomes musical, his prickly staff gives strength and health, and he soon makes us happier than any other friend could do.

22. But the most important kind of self-denial required of us is, to deny ourselves for the good of others. In the Bible we read, that the first and great commandment is, "Thou shalt love the Lord thy God with all thy heart." This, it has been shown, is called the first and great commandment, because any one who can keep this, will find it easy to keep all the rest. And the Bible says, "The second is like unto it; thou shalt love thy neighbor as thyself." And then follows

Questions.—Mention cases when children are required to practice self-denial for their own good? How may children be encouraged to self-denial? What is the most important self-denial required of us? What are the first and second great commandments?

 Cases of self-denial for the good of others.

the declaration, "On these two commandments hang all the law and the prophets." The meaning of this is, that all the doctrines and rules to be found written in the law and the prophets, and in the whole Bible, will be fulfilled if these two rules are faithfully obeyed.

23. When we are required to love our neighbor as ourselves, it does not mean that we are to feel exactly the same toward every one near us as we do toward ourselves. But it means this: that we shall consider the happiness of all as of the same importance as our own, and to do to them as we should think they ought to do to us, in the same situation. It is another form of expressing what is called the golden rule, "Do to others, as ye would that others should do unto you." It means that we should be as ready to practice self-denial to secure good to others, as we are to do it in order to gain good for ourselves.

24. But most persons are so selfish, that this is a very difficult duty. Now, the more difficulty we find in performing a duty, the more merit and reward are gained, if we do it. For this reason it is, that every one honors and admires those who deny themselves in order to do good to others.

25. A patriot is a man who denies himself for the good of his country. Gen. Washington was a patriot, because he gave up ease and comfort with his family at home, to encounter danger and suffering, for the good of others. A philanthropist is one who denies himself for the good of his fellow men. Howard was a philanthropist, because he gave up his home, and time, and his money, and his ease, to promote the happiness of the miserable wretches whom he found in prisons. La Fayette was a philanthropist, because he gave up a lovely young wife, home, and country, and money, to

Questions.—What is meant by the expression, "on these two commandments hang all the law and the prophets?" What is meant by loving our neighbor as ourselves? What does the golden rule mean? What is said of those duties that are most difficult? What is a patriot? Who was a patriot? What is a philanthropist? Who was a philanthropist? What other philanthropist is mentioned?

Anecdote of a slave and two little boys.

promote the happiness of the people of this country. Every one loves and admires such men as these, because they practiced great self-denial for the good of others.

26. There was once a poor slave, who had learned from the Bible to love God and his fellow creatures. His master was obliged to go to England and leave his two little boys, and he directed this faithful servant to take care of them, and when he was ready to receive them, to bring them to him. After a time this servant set out on the voyage, with the two little boys, to take them to their dear father, who longed to see them. They were lovely little boys, and very kind to the good servant who took care of them. On the voyage, a dreadful storm arose, the ship sprung a leak, and there was no way to escape but in a boat.

27. When the servant, whose name was Cyril, brought his two boys to put them into the boat, it was so full, the captain said he could not take in any more. Cyril begged and entreated for some time for room for him and the children. He was told, after much entreaty, that only a part could be taken, and that he might get in himself, and leave the little boys to perish, or he might put in the children, and perish himself. He instantly took the little boys and put them safely in the boat. "Tell your dear father," said he, "that I send him his boys, and ask him to forgive poor Cyril for all he has done that was wrong." And when he had said this, a wave swept him away, and he was seen no more. This was a good man, who gave up life, and all he held dear, in order to do good to his master and his children. Who does not admire such self-denial and benevolence as this of the poor slave?

28. But the most wonderful exhibition of benevolence and self-denial that ever was known, was that of our Lord and Saviour Jesus Christ. He was the Lord of Glory, and though so "rich," yet "for our sakes he became poor, that we, through his poverty, might be

Questions.—Why are such men loved and admired? What anecdote illustrating benevolent self-denial is told?

Anecdote of benevolent Hottentots.

made rich." He suffered shame, and poverty, and sorrow, and a cruel death, to save us from pain and woe. And he has left us his lovely example to imitate. When he requires us to deny ourselves for the good of others, he requires no more than he himself has done for us.

29. We find that those who take Christ for an example, and love to read the Bible and to pray, find it the easiest to practice such self-denial.

30. There was a good man who had learned to love and imitate the Saviour, who went far away from home and all his friends, to teach the degraded Hottentots about Christ and the way to Heaven. One day he was preaching to some white persons, who lived there, on the duty of giving money to send instruction to the ignorant people near them. A poor slave was present, and when all the whites had given money, she came to the missionary, and asked him, "Sir, will you take any thing from a slave, to send the gospel to the poor things beyond us?" "Oh yes," said the missionary. She immediately gave eight pence, which was all she had. She then ran out and told the other slaves, who had heard the minister preach about Jesus Christ. They all joyfully hastened into the room, and threw down all they had, as they said, "to send the gospel to the poor things beyond them."

31. This shows that the gospel of Jesus Christ tends to make even the most ignorant and degraded benevolent and self-denying. When children grow up they will constantly find occasion for practicing self-denial, both for their own good and for the good of others. But if they do not form a habit of this kind in youth, it is not probable that they will practice it in after life.

32. No man can be a good citizen or a happy man, who does not practice self-denial for his own good, and

Questions.—What was the most wonderful exhibition of self-denial? Who find it the easiest to practice self-denial? What anecdote is told to show the effect of the gospel in promoting benevolent self-denial? Can men be good or happy without practicing self-denial?

 Occasions for self-denial.

for the good of others. It is therefore of the greatest consequence that children should early be trained to practice benevolent self-denial. There are many ways in which they can acquire such habits, some of which will be mentioned.

33. Children can practice self-denial by rising early, when they love to lie in bed late in the morning. They can practice it by regulating their appetites, and never eating what is injurious. They can practice benevolent self-denial by abstaining from certain luxuries, and saving their earnings and spending money to do good to others. They can practice self-denial by giving up sports and play to aid others who need help. They can practice it by giving away and lending those things that they have a right to loan or give away.

34. They can practice self-denial by controlling themselves, when they are ill-humored, and wish to say and do unkind things. They can do it by giving up the best things or the best places to others, when they have a right to choose. They can practice it by spending their time and labor in doing that which will promote the happiness of others. They can practice it by taking care of children younger than themselves. In all these, and many other ways, they can cultivate habits of benevolent self-denial.

 BIBLE LESSON.

For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich. 2 Cor. 8: 9.

And walk in love, as Christ also hath loved us, and hath given himself for us. Eph. 5: 2.

Questions.—Mention some of the ways in which children can form habits of benevolent self-denial? Mention some other ways not noticed in the lesson?

 On magnanimity.

Look not every man on his own things, but every man also on the things of another. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. 2: 4—8.

Let no man seek his own, but every man his neighbor's wealth. 1 Cor. 10: 24.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Rom. 12: 16.

I have showed you all things, how that so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive. Acts 20: 35.

For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps. 1 Pet. 2: 21.

For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10: 45.

Jesus said unto them all: If any man will come after me, let him deny himself, and take up his cross daily and follow me. Luke 9: 23.

He that taketh not his cross and followeth after me, is not worthy of me. Matt. 10: 38.

And whosoever doth not bear his cross, and come after me, cannot be my disciple. Luke 14: 27.

 LESSON XIV.

On Magnanimity.

1. The words *magnanimous*, and *magnanimity*, are formed from the Latin words, *magnus*, which means *great*, and *animus*, which signifies *mind*. When a man is called *magnanimous*, it signifies that he possesses a great and noble mind. The two following anecdotes exhibit instances of magnanimity.

Question.—From what Latin words are *magnanimous* and *magnanimity*, and what do they mean?

Anecdote of a magnanimous man.

2. There was a very good man, whose cow once strayed into his neighbor's yard. The neighbor found her there, and instead of kindly driving her home, he drove her to the public place for stray animals, which obliged the owner to take her out and pay a fine. After he had done this, as he came along he met the owner of the cow. Said he, "I found your cow in my yard, and I drove her to the pound, and I will do it again if I get another chance." "Neighbor," said the owner of the cow, "I found six of your sheep in my garden the other day, and I drove them home and put them in your yard, and I will do it again if I have another chance."

3. This was a magnanimous answer, for it showed a noble mind; a mind so great as to be able to subdue resentment and revenge, and to treat with kindness one who did him injury. This was a case of which the Bible says, "He that ruleth his own spirit, is better than he that taketh a city."

4. The other case is one in which a child showed a great mind. A little girl once, by mistake, hung her bonnet and shawl on the wrong nail at school. When the owner of the nail found it there, she threw it on the floor, and the next one that came along, instead of picking it up, trod on the bonnet and crushed it. The little girl who owned the bonnet found out who did this mischief, but she bore it patiently and silently.

5. In the course of the day, these two little girls who did the mischief, went out together, and when they came in, they forgot to hang up their bonnets. They were both trying to gain a reward for keeping the rules of the school. This little girl saw their bonnets out of place, and saw the teacher coming, and knew she would notice them, and record the owners as having violated a rule. She ran and took the bonnets and hung them in their place.

6. One of her companions saw her do it, and told her

Questions.—What anecdote exhibits a case of magnanimity? Why was that answer magnanimous? What does the Bible say of such cases? What other anecdote is told?

Anecdote of a magnanimous child.

how these little girls had treated her bonnet; "I know it," said she, "but it is much more pleasant to render good for evil, than it is to take revenge." This was a magnanimous child, and there are few whom the world calls great men, who ever have done so truly great an action, with such noble and generous feelings.

7. The reason why those who can do such actions are said to have great minds, is, that it is very difficult for any person who is injured by another, to restrain the desire to be revenged, and still more difficult to render good for evil. If we look around, we find it very common for men to render evil for evil, and it is so common, that many do not seem to know that it is wicked, and not only wicked, but that it indicates a little mind. The more selfish, envious, and passionate a man is, the more certain it is that he will return evil for evil; and the more generous, noble, and magnanimous a man is, the more likely he is to bear injury without seeking revenge.

8. There are some men who are so truly great and generous, that when others sneer, and rail, and reproach them, they remain silent, and bear it with dignified composure. But there are few such great minds.

9. On the contrary, the rule which most men seem to adopt is this: "If any one abuses me, I will abuse him; if any one ridicules me, I will ridicule him; if any one strikes me, I will strike him; if any one injures my character and reputation, I will injure his; if any one charges bad motives on me, I will charge bad motives on him."

10. It is by acting according to such a foolish and wicked rule as this, that there is so much contention and ill-will and hatred in the world. And one reason why men do so frequently follow this rule is, that when they were children they were not instructed to do bet-

Questions.—Why are those who do these actions said to have great minds? What is the most common thing in the world? What sort of people are most likely to return evil for evil? What seems to be the rule that most men practice by? What is the consequence? What is the reason this rule is so often followed?

Anecdote of a magnanimous gentleman.

ter. Many children are taught by their parents never to bear an insult, but always to be revenged on all that injure them.

11. Some people have so little conception of what is really great and noble, that they will call those who fight and revenge themselves, brave and honorable. They do not seem to think that it is very easy to follow such a course; that children in the nursery, and even cats and dogs can equal them in this sort of bravery, while only those who have great and noble minds, govern their own spirits, so as to bear injury with magnanimity.

12. But although mankind so often act as if they thought it wise and proper to retaliate, yet every one admires a man who can exercise magnanimity. Nothing excites more sympathy and respect, than to see a man refraining from revenge, and bearing an injury with dignity and composure. A story will illustrate this, and the person spoken of, is one who is a friend to the writer of this book.

13. This gentleman was once standing in a public place, with a large number of persons around, when one of the men came up and began to dispute with him in regard to what he had said in a public lecture. The gentleman replied in such a way as to show that the man was entirely in the wrong in all his assertions. This made the man very angry, and he began to argue to prove himself right. But every answer the gentleman gave, showed him to be more and more in the wrong. At last one of the calm replies of the gentleman put him so much in the wrong, that every one around began to laugh. This made the man so angry, that he turned and spit in the gentleman's face.

14. The gentleman was very strong, and could have knocked the man down, and his first feeling made him lift up his arm to do it. But he controlled himself, took his handkerchief, and wiped off the insult; he calmly

Questions.—What is said of some people? Is it easy to follow such a course? What animals do this? Who are those that govern their own spirits? Do men always admire magnanimity? What anecdote shows this?

 Rules of magnanimity.

said to those near, "Gentlemen, what sort of an argument is this?"

15. The consequence of this noble self-control was, that every man was ready to spring at the mean fellow who did the deed, and it was owing to the kind interference of the gentleman, that he was saved from a beating by the by-standers.

16. But if the gentleman had allowed himself to knock the man down, others would not have felt such sympathy and respect, they would have left him to fight it out, with a low bred fellow, and the affair would have ended in disgrace rather than with such honor to the gentleman. As it was, every one admired and honored him.

17. Now if children wish to act magnanimously when they come to be men, they must learn to do so while they are young.

18. To enable children to learn to be noble and magnanimous, the following rules are given for them to learn and practice.

19. First. When any person speaks evil of me, I will seek to justify myself, but I will not speak evil of him, except when it is necessary in order to show my own innocence.

20. Second. If any person injures or abuses any thing that belongs to me, I will never retaliate by injuring what belongs to him.

21. Third. If any person ridicules and sneers at me, for any defect of person or character, I will never do the same thing to him.

22. Fourth. If any person strikes, or injures, or insults me in any way, I will not retaliate or fight, but bear it in silence, until I can obtain the defence of the law, or the interference of others who have a right to punish him who does me injury.

Questions.—What was the consequence of this self-control in the gentleman? What would have been the consequence if he had struck the man who insulted him? How can children learn to act thus, when they are grown? What is the first rule? The second? The third? The fourth?

 Duties of subordination.

23. If children learn to act by these rules when they are young, they will become truly honorable, dignified, and magnanimous.

 B I B L E L E S S O N .

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you. For if you love them that love you, what thank have you? Matt. 5: 44—46.

Bless them that persecute you, bless and curse not. Rom. 12: 14.

Being reviled we bless, being persecuted we suffer it, being defamed we entreat. 1 Cor. 4: 13.

Not rendering evil for evil, but rather contrarywise, blessing. 1 Pet. 3: 9.

Because Christ also suffered for us, leaving us an example, that ye should follow his steps. Who when he was reviled, reviled not again, when he suffered he threatened not, but committed himself unto him that judgeth righteously. 1 Peter 2: 20—23.

 L E S S O N X V .

On the Duties of Subordination.

1. The arrangements of God make it inevitable in this world, that all must have superiors and inferiors. The duties of superiors and inferiors toward each other, are called the duties of subordination. It is very important that American children should have correct ideas of these obligations.

2. There are certain common maxims which are very liable to be misunderstood, and as they relate to this subject, they will be explained.

3. They are these: "All men should be free and

Questions.—What is inevitable? What are the duties of subordination?

 Three maxims explained.

equal"—“All men have equal rights”—“All men should have liberty and equality.” These maxims are all true in their proper sense, but they often are understood as expressing the idea that all men should be so equal in circumstances and station, that none shall be superior to others. And there are many who consider it wrong for any person to take the place of a superior, and demand respect and obedience from others who are regarded as inferiors.

4. But the true meaning of these maxims, is entirely consistent with the duties of subordination. When it is said that “all men should be free and equal,” it signifies that every man should be left free to act as he chooses, except when he would choose to take away the rights, or destroy the happiness of others. This no man should be free to do.

5. When it is said that “all men have equal rights,” it signifies that all have an equal right to any thing which does not infringe on the rights and happiness of others. All men have an equal right to gain property, but they have no right to gain it by taking away the property of others.

6. When it is said that “all men should have liberty and equality,” it signifies that every man should have the liberty to act as he chooses, except when he would choose to injure others; and it signifies that every man should be equal to all other men, in using this liberty. No man should take away the property or advantages that belong to others for his own benefit.

7. These maxims, thus explained, are true, and are not inconsistent with that arrangement of God which makes it inevitable that all men should have superiors, inferiors, and equals.

8. But there are some who regard these maxims as

Questions.—What three maxims need explanation? Are these true? How are they often understood? What do many consider as wrong? What is meant by saying “all men should be free and equal?” What is meant by “all men have equal rights?” What is meant by “all men should have liberty and equality?” With what are these maxims not inconsistent? How do some understand them?

 Causes of superiority.

teaching, that all men ought to be equal *in every respect*. Such regard the different ranks in society, and every thing which places one man as the superior of another, as wrong. And they imagine they are acting wisely in attempting to destroy all grades of superiority in society.

9. But such persons are contending against the ordinances of God, which cannot be destroyed. It is in vain for man to attempt it, for there are certain respects in which it is impossible to prevent such distinctions. Some of these will be pointed out.

10. The first cause of superiority, and one which man can never remove, is that made by God himself, when he gave different degrees of talents and abilities to different minds. As a general rule, those men who have most talents and learning, will be superior in station and advantages, to those who have less. Even in school, this distinction is observed; for those children who understand quicker and learn faster than others, will inevitably be superior to the rest in certain advantages.

11. The second cause of superiority is in age and experience. The longer men live, and the more they see of the world, the wiser they become in certain respects, and this wisdom and experience makes them superior to those who have less.

12. The third cause of superiority is wealth. The man who is rich will always be able to obtain advantages for himself and his family, of which the poor must be destitute. He can have a finer house and more company, and a better education for himself and his children; and this, in certain respects, will make him superior to those who are poor.

13. The fourth case in which there must be superiority, is in the family. The parents must have the

Questions.—What are such contending against? Is it possible to prevent distinctions in society? What is the first cause of superiority? What is the second? What is the third? What advantages will the wealthy have, of which the poor must be destitute?

 Causes of discontent.

control, and the rest must obey, and thus parents are the superiors of their children and of those whom they hire.

14. The fifth case in which there must be superiority, is in the business of life. Merchants must be superior to clerks. Farmers must be superior to the hands they hire. Master mechanics must be superior to their apprentices. Captains must be superior to their sailors. And thus in all the various employments of life, some must control, and others must obey. Thus also in civil government, some must be rulers and command, and others must be subjects and obey.

15. The last case of subordination is, that which all mankind hold to God. He is superior to all other beings, and it is the first duty of all, to reverence and obey him.

16. Most persons have sense enough to perceive, that in the family, in business, and in civil government, it is best to have superiors and inferiors. They would call it a silly doctrine, that parents should consider their children as equals, whom they have no right to control, or that merchants and mechanics should give up authority to their clerks and apprentices, or that subjects should, in all respects, be equal to rulers.

17. But there are other distinctions in society that are not so readily submitted to, as wise and good. A great part of mankind are discontented, and think it wrong that talents, learning, and wealth should place some men in stations superior to their own.

18. But it is the appointment of God, and no complaining, or efforts of men can alter it. Wealth always has and always will confer power to gain learning, and honor, and enjoyments that the poor cannot secure. And talents and learning always will raise men to superior stations. And seeing that it is an ordinance of Heaven, which cannot be destroyed, it must be wise and good.

Questions.—What is the fourth case in which there must be superiority? What is the fifth? What examples are mentioned? What is the last case of subordination? What can most persons of sense perceive? What other distinctions cause discontent? What is said of these distinctions?

Duties of inferiors.

19. One reason why it is wise that riches should secure certain privileges of station is, that it stimulates men to industry and enterprise. If there were no superiority to be secured by the acquisition of wealth, a great part of mankind would sink into sloth and inactivity, and vice always follows in the the train of indolence.

20. But the more virtuous an intelligent a nation becomes, the less regard will be paid to riches. The wise and the good will be most honored; and virtue, in whatever rank it may be found, will always command honor and respect.

21. As it has been shown, there always must be superiors and inferiors in station, the mutual duties of each will now be pointed out.

22. The first rule of subordination is, to treat with respect all superiors in station, whatever may be their character. Parents should always be treated respectfully, whatever may be their habits or conduct. So also teachers, rulers, and all who have authority, should receive respect and obedience, because God requires us to honor all that have authority over us, whether they be wise or unwise, good or bad. It is true that the wise and good should be regarded with more honor and respect than those who are not; but it is never right to treat those who are our superiors, in a disrespectful manner.

23. The second duty of subordination is, to keep our mind free from envy and ill will towards those who hold a station superior to our own. We should always remember, that it is God who decides who shall be placed above, and who shall be below in station, and that the envious and complaining are murmuring at the arrangements of their Almighty Parent, who is perfect in wisdom and goodness, and who always does what is best.

Questions.—Why is it wise for riches to secure certain privileges? What will be the effect of increased virtue and intelligence? What is the first duty of subordination? What is said of the treatment of parents? Is it ever right to treat superiors with disrespect? What is the second duty of subordination?

Duties of superiors.

24. The third duty of subordination is, to cultivate the feeling that true honor and dignity consists, not in a high grade in life, but in the faithful and cheerful discharge of the duties of our station. There are few persons who do not find some who are placed above them, and a really noble mind will never be ashamed to perform all the duties of its station, however humble it may be. When persons are ashamed of their situation and its duties, it indicates some weakness of mind.

25. The preceding are the duties of inferiors; the following are some of the duties of superiors.

26. The first duty of superiors is, not to be proud, dictatorial and overbearing. We always should speak to inferiors in a courteous and conciliatory manner, and when we require their services, it should be done in a kind and agreeable manner. It is generally much wiser to *ask* rather than to *command* those under our control, to do what we desire. It is seldom that a request from those who have authority to command, is not more readily as well as cheerfully complied with, than a command. We are bound to treat all under our control with kindness, to sympathise in their trials, and to endeavor to make their situation agreeable, by attention to their wishes and wants.

27. The second duty of superiors is, not to allow those below them, to assume the place and deportment of equals. If parents, or teachers, or any who have others under their control, find them taking the air and manners of equals, they ought to caution them as to the impropriety, and teach them to return to a more respectful demeanor. This should be done kindly, and so as to give as little pain as possible. It is a misfortune to inferiors, to assume a place and manner inconsistent with their station, and it is an act of kindness to admonish them of the impropriety.

Questions.—What is the third duty of subordination? What is said of those who are ashamed of their situation and its duties? What is the first duty of superiors? How are we bound to treat all under our control? What is the second duty of superiors? What is a misfortune to inferiors?

 Anecdote respecting subordination.

28. The children of this nation are in great danger of suffering for want of such admonitions, and it is the sacred duty of parents and teachers to demand not only implicit and cheerful obedience, but respectful tones and manners.

29. Children should be taught that respectful tones and manners, toward all who are superior, either in age, knowledge, or station, will tend more than any thing else, to give them amiable tempers and agreeable manners. A child who is rude and disrespectful to superiors, will generally become coarse, unamiable, and disagreeable in character and deportment.

30. An anecdote of a person known to the writer, will illustrate the value and dignity of a proper discharge of the duties of subordination. It is the case of a waiting man in one of the wealthiest families in the country. His daily duties demanded his attendance at table and in the family; but at the same time he was the captain of a militia company. On training days, the farmers and gentlemen in the surrounding country were collected, as his soldiers, and it was his place to command, and theirs to obey. At such times, he sat at the head of the table, as first in station, and was courteous and polite to his fellow citizens. When these occasions were over, he returned home to perform the duties of a subordinate station, and these he fulfilled with ease, dignity, and cheerfulness. No one ever saw him look or act as if he were disturbed by his position as an inferior. If he had appeared to be mortified or ashamed in performing the duties of an inferior station, though he might have been pitied, he could not have received the respect and esteem that were universally accorded to him wherever he was known.

31. This shows how weak and unwise it is for those in lower stations to be discontented with their situation, or ashamed of its duties.

32. It is said that one of the greatest generals in the

Questions.—To what danger are the children of this nation exposed? What should they be taught? What is said of a child who is disrespectful to superiors? What anecdote is told? What does this show?

On industry and economy.

world so excited the envy of his fellow citizens, that in order to mortify him, they appointed him to the office of street scavenger. This great man never resented this, but quietly accepted the office, remarking that "if the station did not confer honor on him, he would give honor to the station."

33. This sentiment is what every good and great mind will cherish. Though, in many respects, it is more agreeable to be in a high, rather than in a low situation, yet it is in the power of every one, by the cheerful and faithful discharge of duty, to give dignity to any station he may hold.

LESSON XVI.

On Industry and Economy.

1. Time and property are the means given by God for promoting our own enjoyment, and the welfare of others; and to him we must give an account for the manner in which they are employed. It is sinful to waste either property or time.

2. Property is wasted not only when it is destroyed or lost, but also when it is employed for foolish or useless purposes. Time is wasted, not merely by entire idleness, but also by spending it in trifling pursuits when it might be more usefully employed.

3. God has so formed our minds, that we are always happier when we are doing good to ourselves and others, than we can be in any other way. A person who spends time in an idle and useless manner, cannot possibly be happy. A restless and uncomfortable feeling always attends the useless and idle, while the diligent and useful enjoy a feeling of satisfaction that industry alone can secure.

Questions.—What is said of a great general? What is said of time and property? What is sinful? When is property wasted? When is time wasted? How has God made our minds? What attends those who waste time? What is said of those who are diligent?

Reasons for requiring children to work.

4. In the Bible God has placed many injunctions respecting diligence and industry, and many warnings against idleness and sloth. It is there said, that the way of the slothful is like a hedge of thorns: which signifies, that the mind of an idle person is perpetually annoyed, just as the body is pained in passing among thorns. It is said, also, that "the soul of the diligent shall be made fat," which signifies, that industry will bring health and comfort to the mind, just as food secures health and flesh to the body.

5. There are many very important reasons why children should be industrious, and learn to do all kinds of common work, some of which will be pointed out.

6. The first reason is, that when the young are accustomed to work in childhood, they not only form habits of industry, but they acquire a love for active and useful employments, which prevents labor from being irksome and unpleasant in future life. A child who spends his early days in idleness and amusement, will in most cases acquire a dislike to labor; so that when he is obliged to engage in it, it will be painful and disagreeable.

7. Another advantage in teaching children to work is, that it tends to make them more expert, energetic, ingenious, and successful in after life. Those children who have all their sewing and mending done for them, their chambers, drawers, and wardrobe taken care of by others, their coal and wood brought, and many other little matters done for them, grow up to be awkward and inexpert in all useful employment, and learn, also, to feel a contempt and aversion towards work.

8. On the contrary, when little girls are taught to take care of their own rooms, drawers, and clothes, and to aid in doing the lighter work of the family, they

Questions.—What is said in the Bible respecting the slothful, and what does it signify? What is said of the diligent, and what does it signify? What is the first reason why children should early be taught to work? How will a child acquire a dislike to work? What is another advantage in children's learning to work? What is said of those children who have every thing done for them? What is said of girls who learn to work?

Anecdote showing the importance of learning to work.

acquire habits of activity, ingenuity, and efficiency, which will be of immense value to them in future life.

9. So likewise with boys; if they take care of their clothes, brush their own boots and shoes, and those of their friends, cut wood, help in the garden, bring wood and water, take care of the domestic animals, and aid in other family matters, they learn to be active and ingenious, and acquire a love for useful employments.

10. Parents make a great mistake, in reference to the future happiness of their children, when they hire others to perform, for themselves and their children, much which young people ought to do themselves.

11. Another advantage to children, in learning to work in early life is, that it will save them from much future perplexity, anxiety, and suffering. To illustrate this, the writer will give an account of some cases she has known.

12. There was a young man who had wealthy parents, that never required him to do any kind of labor in childhood. When he had finished his education, his father gave him a large property in one of the new western States. He married the daughter of a wealthy gentleman, in one of our cities, and both went to reside on their property in a new country.

13. The young man and his wife were amiable and sensible persons, and were very fond of each other; and for the first few weeks they were delighted with their new home. But the wife soon found she could not hire any person to work for her, who knew how to do any thing as she was accustomed to see it done; and she herself knew neither how to direct, nor how to do any household work herself. She could not hire any one to make her dresses, or to keep her husband's wardrobe in order. She found every thing going wrong, and knew not how to remedy the evil. At last she could find no servants at all, and she and her husband were obliged to do their own work. Both of

Questions.—What is said of boys who learn to work? What parents make a great mistake? What is another advantage to children in learning to work? What anecdote is told to illustrate this?

Another anecdote.

them were so ignorant and inexperienced, that whatever they did cost them twice the labor it would have done, had they been accustomed to work; and often they spoiled what they attempted to do.

14. At last the wife was taken sick, from over exertion, and then no nurse could be found but some neighbors, who would call in occasionally to assist them. The young man was obliged to be nurse, and cook, and waiter, and yet knew not how to perform any of these duties properly. When he tried to prepare food for his wife, he was so ignorant and awkward, that he spoiled almost every thing he touched, and she knew not how to direct him properly.

15. Often did these unhappy children of wealth and indulgence bewail their ignorance, awkwardness, and utter want of useful knowledge; and often did they resolve that if they ever had the care of children, they would teach them how to perform all the useful business of life.

16. There was another case, known to the writer, where two young persons were placed in similar circumstances, who had been brought up to work, and who understood how all household matters were performed. The consequence was, that when they could not hire assistance, they could take care of themselves; and they lived as quietly and comfortably in the western forests, as they did in their father's house. They were obliged to dispense with many conveniences and elegancies of life; but they knew how to secure all its necessaries and comforts. And when the wife was sick, the husband was a faithful nurse, a skillful cook, and a tender and affectionate waiter.

17. Now there are no children in this land who can be sure that they will not be placed in similar circumstances at some future day. No one can tell who is to be rich, or who is to be poor, or where we are to live ten years hence. All children, therefore, should be

Questions.—What other case is mentioned? Can any children be sure they will not be placed in similar circumstances? What should every child be trained to do?

Reasons why children should learn to work.

trained to do every thing for themselves and others which any change of circumstances would make it needful for them to attempt.

18. Another reason why children should learn to work is, that it prepares them to superintend and direct others. A man who does not know how to work himself, seldom is prepared to direct others who work for him; nor can he know when his work is properly done. Still more is this the case with a woman. If the mistress of a family does not learn the proper way of doing work herself, she is utterly unfit to take care of a family, and direct those whom she hires; and she is not qualified to judge whether they do their work economically and properly.

19. Many a mistress of a family has lost good servants because she was so ignorant that she knew not when it was proper to find fault, and when it was proper to commend. All persons who are hired to do service feel pleased when they find that their employers are qualified to do justice to their character and efforts.

20. In days past, the feeling was very common that it was a sort of degradation to be obliged to labor; and it was considered one mark of gentility and high rank, to be able to live in idleness. But this foolish opinion and feeling are passing away, and sensible persons consider it a disgrace to live an idle and useless life.

21. We find gentlemen of wealth, education, and talents, becoming farmers and men of business, and laboring with their own hands. We find ladies of fortune, not ashamed to be seen in their own kitchens, teaching their daughters to perform every kind of useful labor. We find the daughters of the wealthy relinquishing indolent ease, to become teachers of the young, from the conviction that useful industry is much more

Questions.—What is another reason why children should learn to work? What is said of a man who does not know how to work? What of a woman? How do those feel who are hired for service? What feeling has been common in days past? Is this feeling passing away? What do we often find? What feeling is increasing fast?

Duty of economy.

for their own happiness and respectability, than fashionable uselessness and ease. This feeling of the dignity and importance of active industry, is increasing in this country, and it is hoped that before long, it will be a disgrace to a child to be brought up without knowing how to work.

22. Another benefit of active industry to the young is, that it promotes health. Much of the ill health and debility among the young of this nation, especially among females, is owing to a want of active exercise. When mothers bring up their daughters to do house work two or three hours every day, much ill health will be prevented.

23. In regard to economy, very little can be taught respecting it in books. It must be taught by parents and employers. But there is one principle on the subject, which every person ought to bear in mind, and that is, that wealth does not remove the obligation to practice strict economy. By economy, is meant, *preserving property from waste and loss*. A rich person may with propriety buy many things which it would be extravagant for those with less means to purchase; but no amount of riches can make it right to waste or lose property that might contribute to the comfort and happiness of others. The rich as much as the poor, ought to save from loss and waste, not to hoard, but to give it away, to promote the comfort and enjoyment of others.

BIBLE LESSON.

Love not sleep lest thou come to poverty; drowsiness shall clothe a man with rags. Prov. 20: 13 and 23: 21.

Six days shalt thou labor and do all thy work. Ex. 20: 9.

Questions.—What, is it hoped, will soon be a disgrace to a child? What is another benefit of active industry to the young? What is much ill health owing to? When will much ill health be prevented? What is said about economy? Are the wealthy released from the duty of economy? What is meant by economy? Why should the rich economize?

 On amusements.

He that becometh poor dealeth with a slack hand, but the hand of the diligent maketh rich. Prov. 10: 4.

The hand of the diligent beareth rule, but the slothful shall be under tribute. Prov. 12: 24.

The soul of the sluggard desireth, and hath nothing, but the soul of the diligent shall be made fat. Prov. 13: 14.

Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men. Prov. 22: 29.

A good wife eateth not the bread of idleness. Prov. 31: 27.

The sleep of a laboring man is sweet. Eccles. 5: 12.

Be not slothful in business. Rom. 12: 11.

Let him that stole steal no more, but rather let him labor, working with hands that he may have to give to him that needeth. Eph. 4: 28.

We beseech you that ye study to be quiet, and to do your own business, and to work with your own hands; that you may walk honestly towards them that are without, and that ye may have lack of nothing. 1 Thess. 4: 11, 12.

We commanded you, that if any would not work neither should he eat; for we hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. 2 Thess. 3: 10, 12.

 LESSON XVII.

On Amusements.

1. Many persons appear to imagine that we are sent into this world merely to seek pleasure and amusement. They seem to think it is right to avoid care and labor, as much as possible.

2. There are other persons, who go to another extreme, and seem to suppose that we are bound to employ all our time in care, duty, and labor. Such regard all amusement as a sinful waste of time.

3. The first class are mistaken, because they do not

Questions.—What do many persons seem to imagine? What do other persons seem to suppose? How do these last regard amusements?

 Amusements necessary to health.

properly understand the real purpose for which we ought to live; and the second class are mistaken, because they do not know that, according to the laws of health, some amusement is necessary, in order to enable us to accomplish the object for which we are placed in the world.

4. The Bible teaches us, that the great duty of life is to love God, and to serve him by doing good to our fellow men. And we are taught, also, that this is the only way in which we can be happy ourselves. Whoever, therefore, lives to seek pleasure and amusement as the chief object of life, is taking a course contrary to the commands of God, and to his own good.

5. But God has so formed us, that we cannot be constantly performing duties which require thought and care, without injury to mind and body. It is necessary for the health, that there should be periods every day when all care is taken from the mind, and exercise and amusement should take the place of sober duties.

6. Children need much more time for amusement and exercise than grown persons; and one of the most beautiful indications of the wisdom and goodness of God, is the provision he has made for this necessity. They are constituted with a constant propensity to move about and to be amused. If any one will watch healthy young children in the nursery, it will be seen that they are constantly moving their limbs, running or jumping or tumbling about, while they go from one amusement to another the whole day. If grown persons should perform all the motions of a healthy young child, they would be entirely exhausted with fatigue. But children can play from morning till night without excessive fatigue. The older a person grows, the less time they need for amusement. But no person who lives a useful and industrious life, can have a healthful

Questions.—Why are the first class mistaken? Why are the second class mistaken? What does the Bible teach us? What else are we also taught? What is said of those who live only for pleasure and amusement? How has God formed us? What is necessary for health?

 The kind of amusement needed.

body and mind without some amusement. There are some persons who do so little work that they need very little amusement. And there are others who find so much pleasure in their pursuits, and whose employments are so easy, that they need no other amusement. The more body and mind are taxed, the more amusement is needed.

7. But the kind of amusement that different persons need, depends very much upon their character and pursuits. Those persons who labor hard, in ways that require little thought, can be amused best by reading, and other quiet pursuits, which exercise the mind while the body is still. On the contrary, students, who sit a great deal, and whose minds are excited and exhausted by study, need very active amusements in the open air, and those which exercise the mind, but very little.

8. It is very important for children to have correct views on the subject of amusement, so that they may know how to avoid wasting time by taking amusements only when they are needed, and by taking only such as are suitable and right. For this purpose, the following rules are given for their guidance in after life.

9. The first rule is, that no amusement should be taken that does not tend to refresh and invigorate the mind, so as to prepare us for the better discharge of duty. If a laboring man should come home after his day's toil, and go to playing ball, or if a student should turn from geometry and algebra, to play a game of chess, instead of going to exercise and amuse himself in the fresh air, they would both violate this rule. They would neither of them be taking an amusement that

Questions.—What do children need? How has God provided for their wants? What is said of healthy young children? What is said of grown persons imitating all the motions of children? What is said of persons who are older? What does the kind of amusement needed depend on? What kind of amusements are best for those who labor hard and think but little? What are needed by hard students? Why is it important for children to have correct opinions on this subject? What is the first rule in regard to amusements? What would be violations of this rule?

Rules respecting amusements.

was calculated to invigorate mind and body, for the future discharge of duty.

10. The second rule is, that no amusement should be taken that wastes time. Any amusement that does not tend to prepare us for a better discharge of duty is a waste of time. And a suitable amusement is wrong when it is prolonged more than is needful for this end. As soon as we are refreshed and rested, we should return to our duties; otherwise we are wasting time.

11. A third rule is, that no amusement is right that gives pain to others. It is never right to frighten persons for sport. It is never right to tease or mortify any one for amusement. Some persons are so unamiable, that they seem to find pleasure in doing things that will mortify or vex their companions. This is very wicked.

12. It is never right to tease or injure animals for sport, and such games as cock-fighting, bull-baiting, and other amusements where animals are injured and tormented, are cruel and wicked. Shooting at live animals, which are set up for a mark, is wrong for the same reason. They are frightened and killed merely for sport.

13. The fourth rule is, that no amusements should be taken which interfere with the order of the family or school, which incommode others, or interrupt important duties. For this reason, amusements that lead to late hours, to irregularity at meals, to irregular attendance at school, or to the neglect of any known duty, should not be taken. Duty is to be first, and amusement is to be used only as a means of aiding us to perform it.

14. The fifth rule is, that amusements which involve waste of property or needless expense, are to be avoid-

Questions.—What is the second rule? When is an amusement a sinful waste of time? How long is it right to prolong amusements? What is the third rule? What amusements are pointed out as wrong? What is the fourth rule? According to this, what amusements should not be taken? What is the fifth?

Rules respecting amusement.

ed. Some persons will spend in amusements, that last only one day or evening, what would provide the means of healthful and pleasant recreation for a whole year, if wisely and economically employed. It is as wrong to waste time and money in expensive amusements, as it is to waste it in other ways.

15. The sixth rule is, that it is wrong to seek those amusements that are so fascinating and exciting, as to lead ourselves or others into injurious excesses.

16. This is one of the reasons why theatres, cards, and dancing, are considered as wrong, by those who object to them. They are regarded as amusements, so very fascinating and exciting, that they lead to a waste of time and money, to late hours, to the neglect of more important duties, and in many cases, to the most dangerous and pernicious vices.

17. A seventh rule is, that it is wrong to seek amusements that would, by our example, lead others into temptation. The Bible requires us, not only to take care of ourselves, but to have a benevolent interest in others, so as not to lead them into temptation by our example. This rule will apply to cases, where persons think they can go to theatres or play cards, without any danger of injury to themselves. If their example will be the means of leading those who will follow it, into dangerous temptations, they ought not to set such an example. So in regard to novel reading. If a person supposes that his pursuits and his character are such, that reading a certain novel as an amusement, will do him no injury; yet if his example will lead others in the family to do it, who would be injured by it, he ought not to set the example.

18. Whenever, therefore, we wish to know whether we are right or wrong in regard to amusements, we should ask these questions: Is this amusement healthful? Is it any that will not injure me or any one else? Will it

Questions.—What is the sixth rule? What amusements are objected to on this account? What is the seventh rule? What does the Bible require? To whom will this rule apply?

 On the cultivation of flowers.

give pain to any person or any animal? Am I spending time in amusement that I need for health? Am I going where I shall be strongly tempted to do wrong? Shall I set an example that will lead others into temptation? Shall I become excited too much for my good? Shall I interfere with the order of the school or family? Shall I give up any important duty for mere amusement? Will this amusement involve needless expense and yield no more good than can be gained at less cost?

19. There are very many amusements that are free from the dangers that attend others, and some of the safest and best amusements will be pointed out.

20. The most healthful amusements are those that require exercise in the open air. There are multitudes of these that are suitable for boys. But there are not so many which girls can properly pursue. Some out door amusements will be mentioned, that both girls and boys can follow. One of the most healthy and delightful is the cultivation of flowers.

21. In Germany, almost all the school houses, have ground for cultivation, and each pupil is allowed a place on which to raise flowers. If parents will give each of their children a little spot of ground and flower seeds, and then teach them how to cultivate them properly, it will prove a most healthy and delightful amusement. Children will be led to ornament their home with shrubs and flowers, and thus learn to love it more. Children should be made to feel that home and school are the pleasantest places, and then they will not roam about in search of dangerous amusements.

22. Another very pleasant out door amusement is *archery*, or shooting with bows and arrows at a mark. This is becoming fashionable now among ladies, and it is a beautiful and healthful amusement. Swinging, battle door and shuttlecock, ball and many other sports of this kind can be taken in the open air.

Questions.—What questions ought we to ask in regard to any amusement we wish to take? What are the most healthful amusements? What is said of cultivating flowers? What is done in Germany?

Music in Germany.

23. But there is another very delightful amusement that can be practiced either in the house or out of doors, and that is *music*. It has not been common, until very lately, in this country, to teach little children to sing by note.

24. But in Prussia, and in various other countries of Germany, music is taught every day in schools, the same as reading and writing. In consequence of this, children can sing tunes from notes, as easily as they can read in books. They learn to love music very much, and nothing is more delightful to them, than to meet together in little parties, either in the house or in the groves, and learn to sing new pieces of music. And in the evening at home, the children sing to their parents the tunes they learn. Whenever the children meet together, either for work or play, they amuse themselves with singing beautiful songs.

25. Music is now taught in many of our schools, and it is hoped that before many years are past, all the children in this country, can enjoy this innocent and delightful amusement.

26. Another amusement that can be taken at all times, is *reading*. There are multitudes of entertaining books provided for children, in which instruction is united with amusement. Children can spend many pleasant hours in this kind of amusement. There are also many sports for children at home, that are safe and innocent, so that there is no need of taking any that are dangerous. And if parents and older persons will join children in their plays, it will do good to both parties. It will prove a relaxation of mind to the older persons, and it will add much to their good influence over children. Those who make children happy, always have the most influence with them. Children always enjoy their play much more when their parents and older friends join with them, and thus it proves a mutual benefit and pleasure.

Questions.—What amusement is mentioned that can be pursued in the house or abroad? What is said of Prussia?

 Reasons why Americans particularly need amusements.

27. Americans greatly need safe and healthful amusement, for there are no people who work so incessantly both body and mind. The reason is, that there are so many ways of making money, and so many exciting modes of business, that almost every person is employed in cares, and thus amusement becomes very necessary to health. Yet the American people give much less time and attention to modes of amusement, than any other refined nation. It is this which makes strangers, when they come among us, say that we look like an anxious, care-worn, and unquiet people. In some countries, men of study and men of business, spend several hours every day in relaxation, exercise and amusement, and it promotes health, happiness and usefulness. But in this country, this class of persons, for want of daily amusement and exercise, are constantly failing in health, and then they are obliged to give up all business, and spend their time in travelling and amusement, and at very great expense. Instead of thus working all their time without amusement, and then stopping to amuse themselves all the time without work, if they had wisely intermingled amusements with their business, they would have saved themselves much suffering, time, and money.

28. There is one kind of amusement that ought to be more sought than it is, because it secures not only refreshment, but cultivates social and domestic affections. It is the meeting together of families and friends, for conversation and other intellectual and social pleasures. There is nothing that would promote universal happiness in this nation, more than for the parents of every family, to set apart a certain period every day, or at certain times in the week, when they will call around them their family and friends, for social communion and amusement. It would promote health, and domestic affections, and kind and benevolent feelings, and pre-

Questions.—What other amusement is mentioned? What is said of older persons joining in the plays of children? What is said of the American nation? What do strangers sometimes say? What is said of other countries? What is the effect of working without amusement? What amusement ought to be most sought, and why? What would it promote?

pare every individual for a wiser and a better discharge of duty. Music and other innocent recreations might be employed, to add pleasure to such regular, social and domestic meetings.

29. But it may be asked, how shall it be known how much time it is right to spend in amusement? To this it may be replied, that children must be guided by their parents and teacher. After they have accomplished all the work and study appointed to them, it is right to spend the rest of their time in play. When they become men and women, the time needful for amusement will depend on circumstances.

30. Those who have the most to do that requires care, thought and exertion, need most amusement. Those who have few cares and little to tax the mind, generally need less amusement.

LESSON XVIII.

On Order and System in employing Time and Property.

1. Few things contribute more to success in business and to comfort of mind, than system and order in our employments. Their influence in securing speed and success, has often been praised, but few understand their power in promoting peace of mind and happiness.

2. More than half the care and perplexities of life, arises from a want of order and system in pursuing our employments. This excites disquieting apprehensions in many minds, that might be made happy by learning a plan of order and system.

3. Children may feel that as they have so few cares and so little business, this is not of as much consequence to them as to grown persons. But they are mistaken,

Questions.—What is said as to the time that it is right to give to amusements? Who most need amusement? What habit contributes to success and happiness? What do half the cares of life arise from? What feelings are thus caused? What may children feel?

Account of Henry.

for the habits of the child generally decide what are to be the habits of the man. A boy or girl who is careless, forgetful, irregular, and disorderly through childhood and youth, will rarely be any thing better in after life.

4. Those persons who, either from a natural love of order, or from the care of parents, become systematic and orderly in their pursuits, usually accomplish twice as much business as other persons can do, who have no such habits, and with far less care and trouble.

5. To illustrate the difference between those who are systematic, and those who are not, the case of two school boys will be described. Henry is a child who has never been taught to be systematic and efficient. He wakes in the morning, and it is his business to make a fire at six o'clock. But he dreads the cold, more than he cares about order and punctuality, and lies a half an hour longer than he ought, and then finds it is just as difficult, and just as cold to get up at the wrong, as at the right time. He goes to his work, and instead of feeling pleased with himself and knowing that he pleases others, he feels that he has done wrong, and receives the reprimand of those who are delayed in business by his tardiness. When he makes the fire, he finds he has forgotten to prepare the kindlings the night before, and this delays and vexes him and others. He expected to study his lesson before going to school, but his neglect prevents his finding the time he anticipated.

6. When breakfast is over, he has time enough to be punctual at school, if his things were ready, but he does not know where he left his hat, and his books are mislaid, and before he can find all, he is too late and is reprovved when he reaches school, both for not being punctual and for not learning his lesson.

7. Thus, there is always something wrong or lost, or undone, that keeps Henry, though an amiable and cheerful boy, with a constant feeling of disquiet and

Questions.—How are they mistaken? What is said of persons without habits of system and order? What is told of Henry? What effect do such habits produce on Henry's happiness?

Account of Edward.

self-reproach. He seldom feels satisfied with himself, and always wonders how it is, that boys who are not half as capable as he knows himself to be, can do so much more, and so much better than he.

8. Edward has formed entirely different habits. He has a place for all his tools, and all his books, and all his toys, and he always puts every thing in the right place when he leaves it. He has a particular time for study, and a particular time for doing each little job required of him at home, and he always does it at the right time. By forming a habit of doing each thing at one particular time, he seldom forgets any duty, and he is seldom reproved for any neglect. He finds he has a plenty of time for every thing, and that he does every thing to his own satisfaction, and to the satisfaction of others.

9. Now in consequence of their different habits in respect to system and order, Edward, though not superior to Henry in any respect, will accomplish twice as much business, and will secure twice as much happiness in this life as Henry.

10. When they become men, and have homes to take care of, and business to do, one will always be vexed and troubled and delayed; the other will always be easy, and quiet, and successful. The house of one will always have a gate hanging on one hinge, a window pane broken, a door out of order, and a dozen other little matters to stare him in the face, and tell him he has neglected or forgotten some little duty. The house of the other, his fences, out-houses, and all his possessions, will be in neat order, and give him a cheerful feeling, every time he looks at them. And there will be the same difference in all their business.

11. There will be the same difference in the business and happiness of young girls, who are not systematic and those who are taught to be so.

12. Thus, for example, Susan is the one who has formed no such habits. Her drawers are out of order,

Questions.—What is said of Edward? What will be the difference between Edward and Henry in after life? What will be the difference in their houses?

Account of Susan and Harriet.

so that she never knows exactly where to find any thing; here closets are deranged, her nursery, parlor and kitchen are rarely in order, for a woman seldom can make servants do what she never did herself. Her wardrobe, her husband's and children's apparel, her house, and all her concerns are continually reminding her that something is left undone that ought to have been done, and she is constantly bewailing that she has so much to do, and so little time. If she is a conscientious and sensible woman, she is made uneasy and uncomfortable continually, by seeing how imperfectly she fulfils every duty.

13. On the contrary, Harriet has been taught to be systematic, and when she is to act as a wife, a mother, and a housekeeper, she has all her duties regularly adjusted, a time for every employment, and a place for every article. She has her hour for quiet reading and devotion, a time to meet her children for instruction or amusement, a time for doing the family mending, a particular day for cleaning house, regular hours for meals, in short there is no duty for which she has not found its regular season. All her drawers, closets, and implements are in order. There is a place for every thing, and every thing is in its place. In consequence of this, she seldom feels in a hurry, and seldom is perplexed by cares. Every thing goes on easily and pleasantly to herself, and to all under her care. She does not undertake any thing, unless she has time to do it well, and she seldom fails in any thing she attempts.

14. The writer of this book has seen ladies with a large family of children, who, by such a course of system and order, are most complete housekeepers, attending to all their domestic concerns, in cellar, kitchen, parlor and nursery, and yet find time to instruct their children, to read, to visit their friends, and to give much time for the benefit of the poor and ignorant.

Questions.—What is said of Susan? What effect has this on her happiness? What is said of Harriet? What is said of the effect produced on the happiness of Harriet? What is said of some ladies known to the writer?

Two important maxims.

15. And she has known other ladies, who, for want of such a system, though with small families and little to do, are perpetually complaining, that they have no time to read, or to attend to charitable duties, or to do any thing else.

16. Now, if children wish to be happy and successful in life, they should immediately begin to practice system and order. Let them adopt two maxims, "a regular time for every duty," and "a place for every thing, and every thing in its place." Let them put their desk in order at school, and keep it so. Let them have a place for every article of dress, every book, and tool, and toy, and always keep them in that place. And if they cannot bring *everything* right in this respect, let them be systematic in some things at least, so that they may do something towards forming good habits. The Bible says, "Let every thing be done decently and *in order*, for God is not the author of confusion, but of peace." All the works of God are in perfect regularity and order, and we are doing his will, when we thus seek to imitate him.

17. In regard to system in the management and use of property, children have few opportunities to form any habits. But there are some correct *principles* on this subject, which need to be instilled into their minds, that they may reflect and act upon them, in future life.

18. Our enjoyment of property does not depend upon the real amount of money we possess, but upon the manner in which we make our calculations in regard to spending it. There are some rich men, who receive ten thousand dollars every year, who always feel poor, and harassed for want of money. There are other men

Questions.—What is said of other ladies? What must children do who wish to be happy and successful? What maxims must they adopt? How must they arrange their time and all their concerns? What must they do, if they cannot bring every thing right? What does the Bible say? What is said of God's works? What do children need to have instilled into their minds? What does not our enjoyment of property depend upon? What does it depend on? What is said of some rich men? What is said of some other men? What is the reason of this difference?

The maxims to secure the enjoyment of property.

who receive only three or four hundred dollars a year, who always have money on hand to pay their debts, and feeling independent, and free from all anxiety in regard to property. The reason of this is, that the rich man has laid out his plan of living, so that his expenses constantly exceed his income; while the man with only four hundred a year so arranges all his plans, that he always has a little more money than he finds occasion to spend.

19. In this country, where men make money so easily, there are multitudes of persons, who make themselves miserable by adopting a plan of living that is too expensive for their means, with the hope that they shall soon grow rich enough to afford it. This causes much uneasiness and perplexity. The true maxim of enjoyment in the use of property is, *to arrange both business and style of living, so as to be sure to have our expenses less than our income.*

20. Any man who perseveres in the practice of this maxim, will always feel independent, and enjoy what property he has. He will be saved from most of the care, anxiety, and disquiet, that diminish more than half the comfort of those who neglect this maxim.

21. If a man cannot live in a large house, without danger of exceeding his income, he should take a small one. If a woman cannot have as many conveniences as she would like, without running in debt, the safest and the happiest method is, to retrench, and be sure to incur no expenses that there are not full means to meet.

Questions.—How happens it, that many men in this country manage to make themselves miserable? What is the true maxim as to the enjoyment of property? How will it be with a man that acts upon this maxim? What is said about living in a large house, and having many conveniences?

LESSON XIX.

On Kindness to Animals.

1. Any person who is truly kind and benevolent, always regards the comfort of animals, as well as that of mankind. In the Bible, we find that God has given permission to man, to take the life of animals for food and clothing; and whenever any animals are injurious to man, it is right to destroy them.

2. But this does not give any right to injure or abuse animals, or in any way needlessly to diminish their comfort and happiness. On the contrary, in the Bible we find proof, that God is interested in promoting the happiness of animals, and that he regards it as cruel and unmerciful, to neglect or abuse them. A child who is brought up to treat all animals with kindness, is much more likely to become benevolent and generous, than one who is allowed to tease and torment the defenceless creatures.

3. It is very unwise, therefore, as well as very wrong, for children to amuse themselves in killing insects or little animals, that do no harm. It cultivates a cruel and ungenerous disposition, instead of a kind and generous one. If boys will hunt bird's nests, and rob any helpless animals of their house and children; if they will frighten and torment a cat; if they will shoot little birds and squirrels for amusement, when there is no need of seeking them for food; if they will throw stones at animals, and needlessly annoy them, they are taking a course which weakens kind and benevolent feelings, and tends to make them hard-hearted and cruel.

4. Perhaps children will say, that many good men

Questions.—What is said of any one who is truly kind and benevolent? What do we find in the Bible? Does this give any right to injure and abuse animals? Of what do we find proof in the Bible? What is said of a child who is brought up to treat animals kindly? What effect is produced on children to amuse themselves by injuring animals?

 Rules respecting the treatment of animals.

shoot birds and squirrels merely for sport, and do other things that needlessly injure animals, yet do not think it wrong. If this is the case, it is because their parents and instructors did not teach them otherwise. They were brought up to think that a thing was right, which is wrong. It certainly must be wrong, to destroy the happiness of any helpless being for amusement; and though good men may sometimes do it without supposing that they are doing wrong, this does not make it right.

5. All children would choose to become generous, kind, and benevolent, rather than to be cold-hearted, cruel, and selfish. When they learn that cultivating kindness to animals, is one of the best ways to secure these amiable qualities, it is hoped that they will make such resolutions as these:

6. First; never to injure or kill any insects for sport.

7. Second; never to make amusement by chasing or teasing, or vexing cats or dogs, or any other animal.

8. Third; never to kill birds, or catch fish, or do any thing of the kind, simply for sport. Always when the life of an animal is in question, let the enquiry be made, is it necessary to kill it for food, or to prevent mischief? If it is not, then every child should feel that it is wrong to take the life of an animal.

9. Fourth; never to destroy the nests or dwellings of animals, which they have toiled to build, unless it is to prevent some mischief.

10. Fifth; always try to prevent others from being cruel and unkind to animals, by remonstrance and entreaties.

11. Sixth; always to provide for the comfort and health of all animals, that depend on us for food and shelter. If horses and cows, and other animals that serve man, are left to suffer for want of care, it is ungen-

Questions.—What may children say? What is said in regard to this? What would all children choose? What should this lead them to do? What is the first resolution they should make? What is the second? The third? The fourth? The fifth? The sixth?

 On purity of mind.

erous and cruel in those who have the charge of them. In the Bible we find it written, "A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel." Prov. 12: 10.

 LESSON XX.

On Purity of Mind.

1. Purity of mind consists in an aversion to all that is vulgar, indelicate and impure, in thought, word or action. A person possessed of purity of mind, will banish all vulgar and indelicate thoughts, will throw aside all books that tempt to such thoughts, and will avoid all those disgusting persons who talk or joke on improper subjects.

2. The reason why it is so important to cultivate purity of mind is, that when children grow up and go into the world, they will meet with temptation to crime, from which purity of mind is the best protection. Children sometimes suppose that if they do not speak or act wrong, there is no evil in thinking of whatever they please. But this is a great mistake. There is nothing more dangerous and pernicious, than for the young to allow their minds to be polluted, by thinking on any thing that is vulgar, indelicate or impure.

3. Impurity of thought is poison to the mind, as arsenic is to the body, and prepares for the perpetration of vices and crimes, that involve the most dreadful consequences. It is because perfect purity of mind is so important to protect from future dangers, that so much care is taken by parents and other friends, to prevent children from speaking or hearing indelicate and vulgar things.

Questions.—In what does purity of mind consist? What will a person do who possesses purity of mind? Why is it so important to cultivate purity of mind? What do children sometimes suppose? Is this a mistake, and why? What is poison to the mind? What does it prepare for? Why do parents prevent children from hearing any thing on such subjects?

The customs of society decide which is proper.

4. But there is one important distinction on this subject, which children need to have explained. All those forbidden subjects which are called vulgar, indelicate and impure, are not so in their nature; it is only circumstances that make them so. There are times and circumstances when it is right and proper to speak on all subjects. The rules of propriety in these matters, are decided by the *customs of society*.

5. In ancient times, when the Bible was written, it was the custom to write and speak freely on some subjects which, at the present day, are not tolerated in common conversation. The customs of different countries, at the present day, also, differ in this respect. In England, it is proper to speak on some subjects which it would be improper to converse upon in America.

6. In like manner, the proprieties of dress and fashion are decided by the customs of a country. In some eastern nations, it is considered very indelicate for a woman to show her face in public. In the days of Queen Elizabeth, it was considered very indelicate in England, for a lady to show any part of her neck. Thus the customs of different ages and countries vary from our own.

7. In this age and country, there are certain subjects which are wrong either as subjects of thought or conversation, except in certain cases of necessity. But when necessity requires it, there is no impropriety in saying and doing what in other cases would be wrong and improper. Thus, for example, in case of accidents, or sickness, it is right and proper to speak of what would be improper at other times. So also, we sometimes find things in the Bible which are right and proper, because it was necessary for God to instruct mankind on such subjects,

Questions.—Is there any thing vulgar or indelicate in the nature of forbidden subjects? What makes them so? What decides the rules of propriety on these subjects? What was customary when the Bible was written? What is said of the custom in England? What of some eastern nations? What of the days of Queen Elizabeth? Are there cases when it is right to speak on some subjects that would be improper at other times?

Dangers of children.

but which are not proper as ordinary topics for thought or conversation.

8. Children very soon learn from their parents what subjects are vulgar and improper, and when they have been thus instructed, they should carefully avoid all books or papers that needlessly introduce such subjects. And they should avoid all those children who use improper language. Such are children who have impure minds, and who are in great danger of growing up to be guilty and miserable wretches.

9. Some persons have supposed, that in order to preserve children from the crimes and suffering to which impurity of mind will lead, it is best for them to read or hear accounts of all the horrible guilt and suffering thus produced. But this is a most dangerous course, and is much more likely to destroy all purity of mind, than it is to preserve from any dangers. It is a much wiser and safer course to take great pains to induce and preserve great purity of mind.

BIBLE LESSON.

Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart. Ps. 73: 1.

Blessed are the pure in heart, for they shall see God. Matt. 5: 8.

Create in me a clean heart O God, and renew a right spirit within me. Ps. 51: 10.

Truly God is good to Israel, even to such as are of a clean heart. Ps. 73: 1.

Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit. 2 Cor. 7: 1.

But the wisdom that is from above is first pure, and then peaceable. Jas. 4: 17.

And every man that hath this hope, purifieth himself, even as he is pure. John 4: 3.

Unto the pure, all things are pure; but unto them that are defiled, is nothing pure; but even their mind and conscience are defiled, being abominable and disobedient, and to every good work reprobate. Tit. 1: 15, 16.

Questions.—How do children learn what are improper subjects? What should they avoid? When children have impure minds, of what are they in danger?

LESSON XXI.

On Cheerfulness in Tones and Manners.

1. It is our duty to do all in our power to make those around us cheerful and happy. One of the best modes of doing this is, to endeavor to be cheerful and contented ourselves. We are always affected by sympathy with those around us, and often too, when we do not think of it.

2. There are some persons who seem always bright and cheerful and happy; and wherever they go, they impart to others such feelings, from mere sympathy. When they come into a room, they seem to bring a sort of sunshine with them. But there are others who always look sad or discontented, and whenever they speak, their tones and remarks are complaining or gloomy. They see all that is wrong and troublesome, and they carry a sort of cloud with them wherever they appear.

3. Now, there is a great difference in persons by nature in this respect, yet very much can be done in forming a habit of cheerful tones and manners, which will add to the comfort, not only of the person himself, but of those with whom he associates.

4. In order to do this however, a person must think of the importance of it, and try to practice according to these rules.

5. First, never to point out what is wrong or disagreeable, unless it will do some good in making the thing better.

6. Second, always observe all that is good and agreeable, and speak of such things.

Questions.—What is the duty of every person? What is one of the best modes of doing this? How are we always affected? How do some persons always appear? How do others appear? Is there a difference by nature in different persons? How can much be done? In order to do this, what must a person do? What is the first rule? What is the second?

 Rules to promote happiness.

7. Third, not unnecessarily to predict evil for the future, but always to hope for the best.

8. Fourth, when disquieted and unhappy, not to talk of our troubles, unless it will in some way tend to remove them.

9. Fifth, when it is a duty to point out what is wrong in others, to do it in a kind and pleasant tone, as if we supposed that they were willing to rectify the evil.

10. Sixth, not to become impatient when others are fretful and discontented, but try to sooth and cheer them, by talking pleasantly, and pointing out pleasant objects of thought and hope.

11. Seventh, when others fret and complain, to endeavor to rectify what is wrong without anger, and to hear even unreasonable complaints with patience and cheerfulness.

12. If children will begin in early life to practice these rules they will grow happier every day, and they will be loved by all, because they are so cheerful and pleasant.

 BIBLE LESSON.

Godliness with contentment is gain. 1 Tim. 6: 6.

I have learned in whatever state I am, therewith to be content. Phil. 4: 11.

He that is of a merry heart hath a continual feast. Prov. 15: 15.

Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Matt. 6: 34.

Be content with such things as ye have. Heb. 13: 5.

Questions.—What is the third? The fourth? The fifth? The sixth? The seventh?

On good manners.

LESSON XXII.

On good Manners.

1. Children will often hear persons commended for good manners, or for good breeding, as it is sometimes called. There is nothing which is more agreeable than good manners. And what is the reason of this? It is because good manners always lead a person to act according to the golden rule.

2. Good manners are the various methods that polite and refined society employ to save the feelings and to promote the pleasure of others. They consist in avoiding every thing in language or conduct that is disrespectful, negligent, or unkind, and in rendering attention to the wants and convenience of others. A person who has good manners, and is well bred, always treats his superiors with respect, his equals with politeness, and his inferiors with kindness.

3. In order that children may know more particularly what are good and bad manners, some particulars will now be mentioned.

4. It is bad manners to speak in a disrespectful tone, or language, to parents or elderly persons.

5. It is bad manners to interrupt the remarks of others, or flatly to contradict them when they are mistaken.

6. It is bad manners for children to talk much before older persons, who are engaged in conversation.

7. On the contrary, children appear well bred when they treat their parents and superiors in age and station with respect; listen without interrupting, and express a difference of opinion, not by contradicting, but in a modest way.

Questions.—What will children often hear? What is very agreeable? Why is this so? What are good manners? What do they consist in? What is said of a person who has good manners? What is mentioned as bad manners in respect, tones, and language? What is said of interrupting, or contradicting? What is said of children's talking much when older persons are conversing? When do children appear well bred?

 Rules of good breeding.

8. It is bad manners to address strangers, or those older and wiser, in a familiar manner, as if they were companions and equals. Our older relatives, our teachers, and all persons who are in any way superior in age or station, should not be addressed in the same familiar way in which we speak to companions.

9. There are some children so unfortunate as to have parents and older friends who are wicked and foolish. In such cases it is difficult to treat them with respect, but still it is a duty. Children should never be rude and disrespectful to parents, whatever their faults may be.

10. Young persons should not remain sitting when an elderly person stands up, and is talking to them. There is nothing that appears more interesting and well bred than for the young to pay respect and attention to the aged.

11. In the treatment of those who are our equals, we should avoid all that is rude, and all that is calculated to give pain. We ought never to notice deformity, or any defect in personal appearance. We ought never to notice what is offensive or out of order in the dress of others.

12. We ought not to laugh at the defects or mistakes of others. In all these cases we should treat others as we should wish to be treated in similar circumstances. When at table, we should help others before ourselves, and give others the best rather than keep it ourselves.

13. In school, children should treat each other politely. They ought never to notice the defects in person, or dress, or manners of their companions, nor to laugh at their mistakes, or to do any thing that would tend to mortify or vex them.

14. In regard to those who are placed in circum-

Questions.—What is said of addressing strangers? What is said of our elder relatives? What is said of children who have parents or older friends who are weak or wicked? What looks very interesting? How should we treat equals? What is said of noticing deformity, or defects, or dress? What is said of laughing at mistakes and defects? What should be done at table? How should children do at school?

 Rules of good breeding.

stances that make them inferior in any respect, we are bound to treat them with kindness, and avoid all that would vex or mortify them; and it is always considered a mark of ill breeding to do otherwise.

15. When we are in public assemblies, it is always regarded as bad manners to make such disturbances as to annoy others. This is especially the case in assemblies for public worship. All well bred people are disturbed by smiling, nodding, whispering, and laughing, and always consider those who do such things as vulgar and ill mannered.

16. It is also ill manners to be inattentive to persons who are speaking to us, either in conversation or in classes at school, or in a public address. It seems like telling them that we do not think what they are saying is worth our attention.

17. There are a great many directions that might be given respecting good manners, but there is a general rule that will include them all, and that is, to "avoid all that is disagreeable and seek to do all that is agreeable to those around."

18. This rule enables us to determine who is truly a lady, and who is a real gentleman. Good manners alone make the lady and gentleman. Those, therefore, who cultivate good manners, can become real gentlemen and ladies, whatever may be their station in life; while those who neglect the feelings and happiness of others, are vulgar and ill bred, whatever other advantages they may possess.

19. There is one practice which may be placed under the head of bad manners, although it is in nature something more wicked. It is *swearing*. This vulgar and wicked practice has nearly gone out of fashion among well bred persons. The maxim of the poet seems to be generally adopted.

Questions.—What is said of inferiors? What is said of public assemblies? What is vulgar and ill mannered at church? What is said of attending to persons when they speak to us? What is the general rule for good manners? Who is a real lady and gentleman? Who are vulgar and ill bred? What is said of swearing?

On charity towards those predicted.

—————“vulgarity despise;
To swear is neither brave, polite, nor wise.”

20. But in some parts of our country it is a very common practice among boys. Many children acquire this habit by hearing others, without thinking how vulgar and wicked it is. But God deems it of so much consequence that his creatures should always think of him and speak of him with reverence, that when he gave only ten commandments, this was one: “Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.” And in the New Testament it is commanded, “Swear not at all, neither by Heaven, for it is God’s throne, nor by the earth, for it is his footstool.”

21. The sin of swearing does not consist merely in using the name of God irreverently. It is the same kind of evil to ridicule or speak lightly of any thing which belongs to the character, word, or worship of God. To quote the Bible, or psalms and hymns, or forms of devotion, or any thing connected with the worship of God, in a light and joking way, is wrong. It is treating God and his service with disrespect.

LESSON XXIII.

On charity toward those whose Conduct and Character we dislike.

1. There are no duties more difficult to perform than those we owe to persons who injure us, or those whom we for any cause dislike. For this reason it is, that the duties of charity and forbearance are so often inculcated in the Bible.

2. Charity in judging of the conduct and character of others, consists in such benevolent principles and

Questions.—What is the maxim of the poet? How do some children acquire this practice? What does God require? What is the third commandment? What is said in the New Testament? What is the same kind of evil as swearing? What are difficult duties?

Americans strongly tempted to be uncharitable.

feelings as lead us to be just and kind to those whose conduct we disapprove.

3. It requires no great charity to do justice to those whom we like, but it is very difficult to be just and kind to those whom we dislike. And it is because it is so difficult, that those who can exercise such charity are always considered as great, and generous, and honorable minds.

4. There is no country in the world where men are so much tempted to become mean and uncharitable as in America. And the reason of it is, that here every thing is decided by the will of the people, and those who can please them the most, have the most honor and power. Whenever, therefore, men wish to gain any thing, they are obliged to try to please the people.

5. This leads men not only to attempt to elevate themselves in the good opinion of others, but it strongly tempts them to make the public think meanly of those who are contending with them. This is the reason why our newspapers so often expose the faults and weaknesses of our fellow citizens.

6. And it is not in our newspapers alone that this evil of traducing the character and motives of our fellow men is found. In the family circle, children are constantly exposed to the influence of uncharitable discussions and remarks in regard to the motives and character of others.

7. But it is contrary to the rules of the Bible for mankind to indulge themselves in speaking evil of those whom they do not like, or of those who are opposed to them. The Bible requires us to live peaceably with all men, never to render railing for railing, and never to propagate evil reports. It requires us to love even our enemies, and always to render them good for evil.

Questions.—What does this charity consist in? Does it require much charity to be kind to those we like? What are those considered who exercise such charity? Why are they so considered? Why are men tempted to be mean and uncharitable in this country? What does this strongly tempt men to do? Where do our fellow citizens have their faults exposed? What does the Bible require?

 Rules of charity.

8. The more we dislike a person, and the more a person injures us, the more strongly tempted we are to render them evil for evil, and to become unjust and uncharitable. It is therefore the more virtuous and honorable for us to resist this temptation.

9. In order to enable children to perform the most noble acts of charity, justice, and magnanimity, the following rules are given, with the hope that when they are men and women, they will practice them.

10. The first rule of charity is this: Though it is right to express dislike and displeasure at all that is wrong in conduct, it is always charitable to hope that those who do the wrong have some mistaken views, that serve to palliate the evil. Men often do wrong from a want of knowledge, or from want of good judgment; and in such cases they deserve pity and sympathy.

11. The second rule of charity is this: Though it is right to try to convince our fellow men of all that is wrong and injurious, yet in doing it, we ought to speak kindly of those we oppose, and to hope that they may be acting and teaching wrong without knowing how much evil they are doing.

12. The third rule of charity is this: Though it is right to like those best who think and feel as we think is right, we are bound to treat all who oppose us, with kindness, justice, and politeness.

13. The fourth rule of charity is, always to give a man credit for all his good qualities, whenever we are called to notice his defects. This is the only way to perform strict justice. If we speak of what is bad, and neglect to notice what is good, we deal uncharitably. This is not doing to others as we would that others should do to us.

14. The fifth rule of charity is, always to hope that the best rather than the worst motives influence our

Questions.—What tempts us to become unjust and uncharitable? What is the first rule of charity? Is it right to express dislike at what is wrong? What often leads men to do wrong? What is the second rule of charity? What is the third rule of charity? What is the fourth? What is the fifth? What is the sixth?

 On gossip and tale bearing.

fellow men, when we cannot know what their motives are.

15. The sixth rule of charity is this: Whenever it is our duty to expose the faults and mistakes of our fellow men, to do it in a spirit of pity and kindness, and not in a sneering and triumphant way, as if it gave us pleasure to make known their defects.

BIBLE LESSON.

Charity suffereth long and is kind; charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth, believeth all things, hopeth all things, endureth all things. 1 Cor. 13: 4—7.

Hatred stirreth up strifes, but love covereth all sins. Proverbs, 10: 12.

LESSON XXIV.

On Gossip and Tale bearing.

1. A gossip and tale bearer is a mean and despicable character, and therefore it is important for children to learn how they may avoid the danger of becoming such.

2. A gossip is one who finds pleasure in retailing all the little faults or mishaps, or private concerns of the neighborhood. A tale bearer is one who repeats stories and evil reports that ought not to be propagated.

3. It may be asked if it is not sometimes right to tell of the misdoings of others. To this it is replied, that whenever future evil can be prevented by making known the wrong conduct of another, then it is right

Questions.—What is a mean and despicable character? What is a gossip? What is a tale bearer? When is it right to tell of the misdoings of others?

How to treat evil reports.

to tell of it, in order to prevent others from doing the same.

4. Thus, if a wicked boy should come into school, and tempt other children to steal, or lie, or swear, it would be right to tell of his bad character, to the teacher, and to his companions, in order to save the children from his dangerous influence. But it is always wrong to spread stories about others, unless our motive is to do some good, or to save from some evil.

5. There are two or three rules that every one should regard in reference to tale bearing and slander.

6. The first is: never believe what is evil of others, till you know that the evidence of its truth is sufficient to prove it. Whenever we hear an evil story, we ought first to ask, "how do you know it is true?" If the person cannot give any proof of it, we ought to say, "I will not believe it till it is proved, and no one does right to spread such a story as this without proof." The mere fact that "people say that it is so," is no proof at all, for nothing is more common than for people to say what is false against their fellow men.

7. The second rule respecting scandal and gossip is this: Never make an evil report, even if it is true, until you have ascertained that some good will be done by so doing. This is in accordance with the golden rule. Who are willing to have their faults spread thorough the community? Not one.

8. The third rule is: whenever a person is detailing evil of others, always ask for evidence of the truth of the story, and always express a hope that the case is not so bad as it appears. It is kind and generous to make allowances and palliations, and to hope for the best, instead of believing the worst.

Questions.—What example is given? What is the first rule? What ought we to ask when we hear an evil story? If proof is not given, what should be said? What is the second rule? What does this agree with? Does any one like to have their faults retailed? What is the third rule?

LESSON XXV.

On the Care of Health.

1. The ten commandments are rules given by God himself from heaven, and they direct concerning the most important of our duties. The sixth command is, "thou shalt not kill." This forbids our doing any thing that will tend to destroy our own lives, or the lives of others.

2. Every one feels, that it is an awful crime to kill one of our fellow men; but there are many persons who are every day doing things which tend to destroy their own lives, without thinking that they are doing wrong. But it is as wicked to kill ourselves, as it is to kill others, and we are just as guilty for doing what tends to destroy our own life, as for doing what tends to destroy the life of another. If this is true, then it must be very sinful for us to do those things which tend to destroy our health, and thus endanger our life; and it is also very important for us to know, what we ought to avoid, in order to preserve them.

3. There is a great deal more sickness in the world, than there would be, if mankind knew how to take care of their health, and always acted according to their knowledge. But for want of this knowledge, thousands and thousands are every day doing things which ruin health and destroy life. It is but a little while, since mankind have found out that it is as important to know how our bodies are constructed, and how to take proper care of them, as it is for a watch-maker to know how a watch is made, in order to keep it in order.

4. Since men have begun to study more about their own bodies, and to know what is good and what is bad

Questions.—What is said of the ten commandments? What is the sixth commandment? What is said about killing ourselves and others? Are we guilty for doing what tends to destroy our own life? Is it wrong to do what tends to injure the health? Why is there more sickness than there need be?

 How physicians gain knowledge.

for them, there has been much less sickness in the world. And men are the healthiest and live the longest, in those countries where they have most of this knowledge. This is the reason why it is important for children to know how to take care of their health; for the more they know about these things, the more likely they are to have health and long life.

5. The way in which this knowledge respecting our body and our health, has been obtained is this. Physicians are a class of men who make it their business to understand the human body, and to discover every thing that is injurious or beneficial.

6. There are thousands of such men, who are examining into such matters, and they write their discoveries in books, for others to read. When people are sick, physicians are sent for, who question them as to what they have done or left undone, that would be calculated to injure health. And very often when persons die, physicians are asked by their friends to open their body, to ascertain the cause of disease, in order to know what is the matter in other similar cases. And the physicians record all they discover in this way, in books, for the use of all other physicians. It is for hundreds years, that they have been reading and examining, and writing books, until much has been discovered, that mankind once knew nothing about.

7. There are some things in regard to the body that every one knows. For example, all know that we cannot live without food, and sleep, and air. But there are many who never know that it is necessary to good health, not only to have food, but to have the right kind, and to take it in proper quantities; and not only to have sleep, but to take it at the proper time and in proper quantities; and not only to breathe air, but to have pure air; and so of many other things.

Questions.—What have mankind lately found out? What has been the effect of increased knowledge of the human body, and of the rules of health? Why is it important for children to know about these things? How have discoveries of this kind been made? How do physicians gain their knowledge? What does almost every one know about the body? What do they not know? What is said about the rules of health?

 On food and drink.

8. There are rules respecting the treatment of our bodies, that cannot be violated without bringing certain suffering, sooner or later. But the great difficulty is, that multitudes do not know what these rules are; and the evil that follows the violation of them, often comes so slowly and imperceptibly, that it is not known to be the consequence of violating such laws.

9. Many have died of consumption, because they violated the rule of health that requires exercise in the open air, without ever knowing that this was the penalty for neglecting this rule. And many have died of fevers and other complaints brought on by exposing themselves to the cold air when in a state of perspiration, and never knew that this was the penalty for neglecting the rules of health.

10. In the chapters that follow, some of the rules for preserving life and health will be given, and also some account of the constructions of our bodies, so that children may understand why these rules are so necessary and important.

 LESSON XXVI.

On the Care of Health.

FOOD AND DRINK.

1. In order to understand some of the rules of health in reference to food and drink, it will be needful to give some account of the process by which food is changed so as to nourish our bodies. This process is called *digestion*.

2. The process of digestion is performed in the stomach, which is a curious and delicate organ, made up of muscular fibres, tender nerves and blood vessels, and other contrivances. It is large enough to receive the food we eat,

Questions.—What is the great difficulty? What effects of ignorance are mentioned? What is the process of digestion?

On digestion.

and it contains a liquid called the *gastric juice*, which will dissolve all kinds of healthy food, provided it is chewed well, and mixed up with the *saliva* or spittle of the mouth. Unless food is thus chewed and mixed with saliva, the gastric juice will not dissolve it, and then it is injurious to health.

3. In the meantime there is a motion going on in the stomach, which presses that part of the food which is dissolved, and what is then called *chyme*, through an orifice at the lower end of the stomach, into the smaller intestines. There it is mixed with fluids that flow from the liver, called bile. After mingling with this fluid, a separation takes place between that which nourishes the body, and that which is useless. That which is nourishing is called *chyle*, and mingles with the blood just before it enters the heart. Then by passing through the lungs, the air we breathe changes the impure into pure blood. That part of the food which is not nutritious, is carried downward and discharged from the body.

4. Now that this construction of the stomach, and the nature of digestion are explained, we can better understand the propriety of some of the rules of health in regard to food and drink.

5. The first rule is, to have our meals at regular intervals, of from five to six hours, and not to eat between meals. The reason of this is, that it requires four hours for the food to digest, and two more for it to pass out of the stomach, and the stomach ought to have time to rest. If, therefore, our meals come near together, or we eat between meals, the stomach is weakened by being worked too long without rest. Physicians all agree in saying, that eating too frequently is a very fruitful cause of disease.

6. The second rule of health as to eating is, to chew

Questions.—What is the organ of digestion? What is said of the gastric juice? What is the object of chewing the food? What is the evil of neglecting to mix the food with saliva? When the food is digested what becomes of it? What separation takes place? What is chyle, and its use? What effect has the air we breathe on the blood? What is the first rule of health? What is the reason of it?

 Rules respecting food and drink.

the food thoroughly, that it may be well mixed with saliva. If this is not done, it will not be well digested, and weakens the stomach. Those who have no teeth, should cut the food fine, and then mix it well with saliva before swallowing.

7. The third rule is, to drink but little, and not before, but after eating. The reason of this is, that the gastric juice is diluted by liquids, and does not so well dissolve the food. This delays the process of digestion and tends to weaken the stomach.

8. The fourth rule is, not to eat fast. By eating slowly, the hunger ceases just when there is a proper quantity of food in the stomach whilst fast eating tends to overload the stomach.

9. The fifth rule is, not to eat too much or too many things. If mankind ate only plain and simple food, and ate slowly, there would be no need of this rule, for they might eat safely till they ceased to be hungry. But it is the fashion to have a great variety of food on the table, and various condiments, like pepper, mustard and vinegar, to stimulate the appetite. This practice, and the habit of eating fast, tends to overload the stomach, and this is the cause of multitudes of diseases.

10. The sixth rule of health is, not to drink stimulating drinks. The worst kinds of these drinks are those that intoxicate. It is the alcohol in such drinks which does the mischief. It produces an agreeable excitement at first, but it always tends to weaken the stomach and injure the nervous system. Alcohol is a poison, and it should never be used except as a medicine, as other dangerous articles are sometimes used. There is no nourishment at all in alcohol, and except as a medicine, it always does more or less injury when taken into the stomach. Tea and coffee are stimulating drinks, and often do much injury to health. Children will be much

Questions.—What is the second rule? What is the reason for this? What is the third rule? What is the reason for this? What is the fourth rule? What are the two reasons for this? What is the fifth rule respecting drink? What is the sixth rule? What are the worst stimulating drinks? What is it that makes them injurious? What is said of alcohol?

 Reasons why the rules of health are neglected.

more healthy if they grow up without learning to love these drinks. Water is the most wholesome drink. But persons may be intemperate even in drinking water, and children in school are very apt, especially in warm weather, to drink too much. Thirst is as effectually removed by chewing a bit of dry bread, or by sipping a little drink slowly, as by large draughts of liquids. Physicians say, that man is an animal that requires very little drink. Most persons drink too much for the health.

11. The last rule is, to avoid high seasoned dishes, food that has much grease in it, confectionary and unripe fruits. High seasoned food, pepper, mustard and spices, stimulate the appetite so that we eat more than the stomach can digest. Food that has much grease in it, such as pie crust, mince pies, and things of this sort, are bad for digestion. Unripe fruits and confectionary cannot be digested, and will disorder the stomach. Children often suffer headaches, nausea, and fevers, by not taking heed to this rule.

12. These are all very important rules, and if children were taught to obey them, there would be much less sickness. But the difficulty is, that parents and teachers have not generally been taught the construction of the body, and the mode of preserving health, and do not teach their children, nor think it as important as it really is.

13. Another difficulty is this. There are some persons who have such strong constitutions, that they can violate these rules, and live many years without feeling the bad consequences. And so others think they may escape too. Moreover, the health is generally injured by slow degrees, so that many weaken their stomachs

Questions.—What is said of tea and coffee? What is the best and safest drink? Can we be intemperate in drinking water? Mention an example of it? What causes thirst, and how can it be removed without drinking too much? What do physicians say on the subject? What is the last rule? What is the reason for it? What evil often comes to children from neglecting this rule? Why have not children been brought up to obey these rules?

and nerves, and every part of their body, and scarcely notice it. Very often, when headaches, or nausea, or pain in the stomach are produced by violating some of these rules, the best remedy is to go without one meal, and give the stomach time to rest and recruit. This is the reason why people generally lose their appetite when they are sick. It is a wise arrangement of our Creator, to give the stomach time to rest, after it has been abused.

LESSON XXVII.

On the Care of Health.

AIR AND EXERCISE.

1. The young will hear frequently of the importance of exercise in order to health, but to understand why it is so important, they need to learn something respecting the circulation of the blood.

2. Children little think how much motion is going on within their bodies, and it may surprise them to know that even in their little fingers the blood is changed forty-five hundred times every hour! Moreover a quantity of blood equal to the whole amount that is in the body, passes through the heart every three minutes.

3. A grown person of ordinary size has about twenty-five or thirty pounds of blood in the body, and this is kept in constant motion by a process now to be described.

4. The heart is the contrivance that propels the blood through all parts of the body. It is divided into four

Questions.—What is another difficulty? How can headache and other diseases be sometimes cured? Why do people lose their appetite when sick? Why is it necessary to know something about the circulation of the blood? How often is the blood changed in the little finger? How much blood passes through the heart every three minutes? How much blood is there in a grown person? What office does the heart perform?

 The circulation of the blood.

cavities, two of them to receive the blood, called *auricles*, and two of them to send it out again, called *ventricles*. From the left side of the heart comes a large artery, called the *aorta*, which branches out into smaller ones, like the branches of a tree. These arteries carry the blood from the heart, all over the body, and at the extremities they unite with the veins, which carry it back again to the heart.

5. When the blood returns to the heart, it is impure, because all the better parts have been absorbed, to nourish the various parts of the body, as it passes along. As it returns to the heart, it enters into the right auricle, having received the *chyle*, which has been prepared and sent up to renew the blood. The blood then passes through a great artery into the lungs. Here it comes into the right ventricle, which contracts so as to force it in contact with the air, which instantly purifies it. When it is thus made pure, it passes into four veins that convey it to the left auricle of the heart. It then passes into the left ventricle, which contracts and thus forces the blood again into the aorta, and thus it is again conveyed all over the body, and then carried by the veins back to the heart.

6. The beating of the heart is made by the contracting of the ventricles as they propel the blood along. These divisions of the heart contain about an ounce and a half of blood, and are filled and emptied about seventy times every minute in a grown person, so that three hundred pounds of blood pass through the heart every hour, though there is only twenty-five or thirty pounds in the body.

Questions.—How is it divided? What carries the blood out from the heart? What is the use of the arteries? Where do they unite with the veins? What office is performed by the veins? How is the blood when it returns to the heart? What does it receive just before it enters the heart? Into which side of the heart does the impure blood enter? Where does the blood go from the right auricle? Where is it then sent? What effect is produced on the blood in the lungs? Where does the blood go from the lungs? Where does it go from the heart? What receives the blood from the arteries and carries it back to the heart? What occasions the beating of the heart? How much blood does each division of the heart contain?

Effects of tight dresses.

7. Thus it is seen, that the stomach dissolves the food and changes it to chyle, and that this chyle mixes with the blood before it enters the heart. From the heart, the blood goes to the lungs to be purified, and then returns again to the other side of the heart to be sent out all over the body again. This account of the circulation of the blood, will enable us to understand the importance of the following rules of health.

8. The first rule is, never allow any part of the dress to be tight. The reason of this rule is, that pressure on the veins and arteries prevents the blood from circulating freely. The consequence is, that the body is injured in various ways.

9. The part of the body which it is most dangerous to bind tight, is the waist, because when this part is compressed, the lungs cannot perfectly perform their work, and the blood is not properly purified. Consumption, and various other diseases, are produced by this abuse of the lungs. Every person ought to have the dress so loose that it is easy to swell out the chest to its full extent when dressed as undressed. And yet young ladies often dress so tight, that not more than half as much air can enter their lungs, as is inhaled by persons of the other sex. This is the chief reason why so many more women die of consumption than men.

10. The second rule is, always to secure fresh and pure air. To do this, our chambers ought to be aired every day, by opening the doors and windows. Crowded rooms, where there are many persons breathing the same air, are very unhealthy. The reason of this is, that when air is returned from the lungs, it is mixed with the impure matter it takes from the blood, and also

Questions.—How often are they filled every hour? How much blood passes through the heart every hour? Give a short account of the changes of food to blood, and of its circulation. What is the first rule? What is the reason of it? What effect is produced by girding tight? What part of the body is most injured by tight girding? What disease is produced by this? How ought every person fix their dress? Why is consumption more common among women than men? What is the second rule? How is this to be done? What is the reason for this?

On air and exercise.

a gas that is very pernicious to the lungs. The reason why chambers ought to be aired is, that while we sleep, we breathe so much of this impure air into the room. This is a reason, too, why children ought not sleep with their heads covered.

11. The third rule is, to spend some time every day in walking or riding in the open air. This is beneficial in several ways, one of them is, in gaining purer air than can ever be found in the house, where people are constantly breathing.

12. The fourth rule is, not to take very active exercise immediately after a full meal. The reason of this is, that the stomach is then performing the office of digestion, and ought to be kept from any other effort. Active exercise at this time, tends to interrupt its operations. The best time for exercise is, before meals, and not immediately after.

13. People of strong constitutions are able to exercise before breakfast, but many persons of more feeble constitution, are injured by attempting it. The reason is, that the body is debilitated by sleep and fasting, and generally, it is needful for persons of weak constitution, to eat a little before taking much exercise. When the eyes are weak, they never ought to be used before eating in the morning.

14. *Gentle* exercise after eating, is good to promote digestion, but very active exercise should be deferred till two or three hours after a full meal. If persons are too indolent to exercise, it would promote health for them to sit out of doors several hours every day, when it is not too cold or damp, in order to breathe pure air.

15. The fourth rule is, to be regular in daily exer-

Questions.—What is the third rule? What is the reason for this? What is the fourth rule? What is the reason for this? What is the best time for exercise? What is said of exercise before breakfast? What is the reason? What is said of weak eyes? What is said of exercise after eating? What is said of those too indolent to exercise? What is the fourth rule?

 Account of the muscles.

cise. Many persons remain without exercise a long time, and then they begin it vigorously, but not being accustomed to it, there is more harm done than good. A person not in a habit of using much exercise, must begin with a little, and increase gradually every day. English ladies are so accustomed to walking every day, that they can walk six or eight miles with less fatigue, than most American ladies would feel in walking one.

16. Persons are not usually injured by the fatigue of exercise, if they can sleep well, and feel rested in the morning. But if they cannot sleep quietly, or feel weary in the morning, it is a sign that too much exercise has been taken.

17. In regard to sleep, children need more than older persons, and should go to bed early. From seven to eight hours of sleep is enough for most persons who have their growth, and sleeping more than this, tends to weaken the body.

 LESSON XXVIII.

On the Care of Health.

EXERCISE.

1. In order to understand more fully the importance of exercise to the health, it is necessary to give some account of the *muscles* and *nerves*.

2. The muscles are the instruments by which we move the body and limbs. They are the red part of animals, which is called flesh. They consist of multitudes of little fibres or strings, so made that they can contract or relax, just as we choose. Let children

Questions.—Why are some injured by exercise? What should those do who are unused to exercise? What is said of English ladies? How can we know when exercise has been excessive? What is said of sleep? Why is it needful to give some account of the muscles and nerves? What are the muscles?

 Account of the nerves.

hold one arm strait, with the hand open, and then take hold of the largest part of it below the elbow, with the other hand. Then shut up the open hand as tight as possible, and bend the elbow, and they will feel the moving of the muscles, which contract into lumps or swellings, that can be seen on persons who have large muscles. A large, strong man, in clenching his hand and bending his elbow in this way, will show the contracting of his muscles very plainly, by large lumps that will disappear when he straightens his arm and fingers.

3. It is by the contracting and relaxing of the muscles, that we walk and use our arms, and move any part of the body. These muscles are in all parts of the human frame, and no motion is made without or within, except by the aid of the muscles.

4. But none of these muscles can be used, except by the aid of another set of organs, called nerves. The brain is the origin of all the nerves. It sends out its principal branch through the spine, or back bone, and then this large nerve of the back, (called the spinal marrow,) branches all over the body, and every muscle, and every vein and artery has a nerve connected with it.

5. The nerves are the organs of feeling all over the body; and the nerves of the eye, ear, tongue and nostrils, enable us to see, smell, taste and hear. The nerves of the head and lungs come directly from the brain, and do not branch out from the spinal marrow.

6. But there is one very curious contrivance to be noticed. Every muscle has *two* nerves connected with it *bound up together*. The brain seems to be the seat of knowledge and choice. Whenever, therefore, the mind wills to move a limb, say the arm and fingers, one of the two united nerves is used to excite the muscle

Questions.—What do they consist of? How can children feel the moving of the muscles by the hand? How do we move our body and limbs? What other organs aid in using the muscles? What is the great origin of the nerves? What is its principal branch, and where does it run? What are the nerves? By what nerves do we exercise the senses?

 Account of two kinds of nerves.

to move, and the other to send back a report to the brain, as to the manner in which the motion is made. Thus, if we wish to draw a straight line, one set of nerves is constantly stimulating the muscles to move the arms and fingers, and the other is carrying back a knowledge of what is done. These two kinds of nerves are called the *nerves of motion* and the *nerves of feeling*, or *sensation*.

7. We are now prepared to explain the importance and necessity of exercise. In the first place, the contracting of muscles, pressing suddenly upon the arteries and veins around, makes the blood flow faster. Thus, when we run, the contraction of the muscles produces a constant forcing power on the blood, which increases its velocity; and that is the reason why the heart beats faster when we are running. The faster the blood moves, the more it conveys nourishment to all parts of the body. This is the reason why exercise produces an appetite. The blood carries off the nutriment to all parts of the body; then hunger follows, and makes demands for more.

8. When this exercise is taken in the open air, it is much better than in the house, because the purer the air is the more it purifies the blood as it hastens through the lungs, and there is no air in the house so pure as that abroad.

9. This shows us why quick exercise does more good than slow. Unless the contraction of the muscles is quick, the movement of the blood is not quickened. In order to derive benefit from exercise, we must move quick enough to increase the beating of the heart.

10. But there is another advantage gained by exercise, which needs to be explained. Whenever we think

Questions.—What is said of the nerves of the head and lungs? What curious contrivance is mentioned? What is said of the brain? What is one of the united nerves used for? What is the use of the other? What example is given? What are these two kind of nerves called? Explain how it is that exercise increases the velocity of the circulation? How does exercise increase the appetite? Why is exercise best in the open air? Why is quick exercise better than slow?

 Operation of exercise on the nerves.

deeply, or feel very great interest in any subject, it affects the nerves of *sensation* all over the body. But in order to perfect health, there needs to be an equal action between the nerves of motion and the nerves of sensation. The more we think and feel, the more we need to use the muscles of motion, in order to keep up the equal exercise of the nerves of motion, and the nerves of sensation. If this equal action is not kept up, the nerves of sensation grow more and more excitable, and the nerves of motion less and less active. This is the reason why students and females, who take little exercise, are liable to many nervous feelings, and are very averse to exercise. Every part of the body is strengthened by use. If the muscles are used a great deal, they grow stronger and stronger, and the nerves of motion are more and more fitted to work. But if the muscles are not used, they grow weaker and weaker, and the nerves of motion are less and less ready to act. So also if the nerves of feeling are constantly excited, they grow more excitable, and unless regulated by the exercise of the muscles, they become diseased. It is often the case, that persons go on studying, thinking and feeling, till their nerves become so excited, that they cannot cease. Sometimes they are made sick in this way, and sometimes they become deranged. Almost all nervous diseases are brought on by too much thinking and feeling, without sufficient air and exercise.

II. Exercise is so important to health, that God has made children with a strong propensity to activity.

Questions.—What is said of thinking deeply, and feeling great interest on any subject? What is necessary in order to perfect health? What is said of the necessity of the equal action of the nerves of motion and the nerves of sensation? What is the effect of unequal action of the nerves of motion and feeling? Why are students and females averse to exercise? What is the effect of neglecting to use the muscles? What is the effect of constant excitement of the nerves of feeling? What is needed to regulate the nerves of sensation? What is the effect of excessive thought and feeling? How are most nervous diseases caused? How has God provided for the healthful exercise of children?

On laughing.

Some children have more of this propensity than others. It is now easy to understand the importance of the following rules of health.

12. First. Every person ought to take exercise every day in the open air, and to move so quick as to increase the beating of the heart.

13. Socond. The more persons are obliged to follow employments, that make them think and feel a great deal, the more exercise they ought to take.

14. Third. Whenever persons have their feelings very much excited, either by sorrowful events or by their business, they ought to take a great deal of exercise.

15. Fourth. Whenever a person feels very unwilling to exercise, it is the more needful that it should be taken. It shows that the nerves of motion are stupified for want of use.

16. Fifth. It is very important, that exercise should be taken in such a way, as to please and animate the mind. This is the reason why sports which interest and amuse, are the best kinds of exercise. It is always better to walk to gain some object, than it is to walk merely for the sake of exercise. It always increases the benefit of exercise, either to be amused, or else to feel that some good is to be gained by efforts, we make. But it is far better to exercise without such agreeable excitement, than to live without it. Walking abroad is good, even if it is so slow as not to increase circulation, and without an agreeable or useful purpose, because it keeps a person where pure air is inhaled, and exercises the nerves of motion to some extent.

17. Sixth. Stimulating drinks should be avoided, because they increase the circulation of the blood, and yet soon impair the appetite. At first indeed, in those unaccustomed to the use of spiritous liquors, these excite such an inordinate appetite as tends to excessive eating and thus produce great injury to the system. Exercise, by increas-

Questions.—What is the first rule of health? What is the second? What is the third? What is the fourth? What is the fifth? What adds to the benefit of exercise? What is the sixth rule? How does exercise increase the appetite?

Rules respecting exercise.

ing the speed of circulation, increases the appetite; and thus more nourishment is conveyed to the body. But alcohol is a substance that *has no nourishment in it*; no part of the body will use it. It is a poison that runs through the system, till it can be discharged by the skin, or some other organ. But it has such an effect on the nerves, that it *increases the circulation of the blood* and yet ultimately *diminishes the appetite*. Thus it does nothing but mischief in a healthy body. But sometimes, when persons are sick, alcohol is good for medicine, just as arsenic and opium are good for the sick, although they are poison for the healthy. Alcohol is that substance in distilled liquors, wine, strong beer, and cider, which makes them intoxicating drinks.

18. Coffee and tea are injurious, because they increase the circulation of the blood, by affecting the nerves, and yet do not increase the appetite, as exercise does.

19. Laughing is a very healthy exercise, and should occasionally be sought, for the purpose of promoting the health. It is useful, because it exercises certain muscles within the body, that cannot be exercised in any other way. Physicians all unite in the declaration, that it is useful not only to prevent diseases, but sometimes to cure them.

20. It is a mistake which some have made, in supposing it is wrong to laugh. This idea has prevailed because persons who are idle, volatile and excessively gay, are generally those who most indulge in laughter. But while levity of character is an evil, and mirth may be too much indulged, it is right and healthful for every person, to seek the exercise and refreshment of a hearty laugh, provided it is done at proper times and places. But those who think it is wrong to do this, ought to avoid it, until they are satisfied that it is right; and we ought not to tempt those to laugh, who think that it is wrong.

Questions.—What is said of alcohol? When it increases the circulation, does it increase the appetite? Does alcohol ever benefit a healthy person? When only may it properly be used? What other drinks increase the circulation, without increasing appetite? What is said of laughing?

LESSON XXIX.

On the Care of Health.

CLEANLINESS.

1. In order to understand the importance of cleanliness, it is necessary to know something respecting the construction of the skin.

2. The skin is composed of three layers. The outer one is the *cuticle*, or *epidermis*. It is very thin as may be seen, when raised by blisters. Under this is the *mucous covering* which is soft and thin, and is useful in protecting the nerves and blood vessels under it. It is this which gives the color to the skin. The third is the *cutis*, or *dermis*. It is thicker than the others, and is full of nerves and blood vessels, and very delicately constructed.

3. Besides furnishing a safe and handsome covering for the body, the skin performs various important services. Its first use is to carry off noxious or useless particles, which would injure the body if retained in the system. These pass off in an invisible form, called *insensible perspiration*, and the skin in this way daily removes no less than a *pound and a quarter* of matter from the body.

4. The second use of the skin is to regulate the warmth of the body. There is a process which we cannot explain, by which heat is produced within the body, and especially in the skin. Any unnecessary degree of heat is carried off either by the surrounding air, or by the insensible perspiration, in cases when the body is quiet. But the more we exercise, the faster the heat is generated within. To relieve this, the skin

Questions.—What is it needful to understand about the construction of the skin? What are the three layers that compose the skin? What is said of them? What is the first use of the skin? What is the insensible perspiration? How much matter passes from the body in this way every day? What is the second use of the skin? When the body is quiet what carries off the heat of the body?

Account of the construction of the skin.

exhales more abundantly the fluids of the body, and the insensible perspiration becomes visible, and is called sensible perspiration, or sweat. This evaporates and cools the body; for whenever water evaporates it carries off heat with it.

5. Another benefit derived from the skin is, through the sympathy and connection it has with the internal parts of the body. It is owing to this, that rubbing the skin with liniment, often is beneficial in sprains and bruises. In many diseases also, applications can be made to the skin that benefit the internal parts of the body, by their sympathy with it.

6. The last use of the skin is, as the organ of touch, by which we learn the properties of bodies, and avoid much that would injure us.

7. We are now prepared to understand the importance of some of the rules of health. The first is, that the skin ought to be washed *all over the body every day*, and then rubbed with a brush or rough towel. This rule will seem very strange to some, who have not learned as much about the skin as they need to know. But some facts will show that this is a very important rule.

8. The skin is constantly expelling from its surface injurious matter. A pound and a quarter passes through the skin every day. But it does not all pass off, because the clothing keeps some of it on the surface. If any person will take a brush and brush a part of the body which has not been washed for some time, he will notice a fine powder that adheres to the brush or flies off. A part of this consists of what exudes from the body through the skin. If this matter is not washed and rubbed off, it will prove injurious. Sometimes it causes eruptions on the skin, sometimes it causes inflammation of the lungs or liver, or some internal part.

Questions.—When heat accumulates very fast, what carries it off? What is the effect of evaporation? What is another benefit of the skin? What is owing to this? What is the last use of the skin? What is the first rule? What is the skin constantly doing? How much matter is expelled by the skin? What is the effect of clothing?

Bad effects of neglecting the skin.

9. Besides this, smoke and dirt of various kinds are flying in the air. The skin has a kind of oily substance over it, to protect it from the effects of dampness. The dirt adheres to this oily matter, and fills up the pores of the skin, so that its healthful action is essentially impeded. It is therefore very important to health that the *whole* body should be washed *every day*, and then rubbed thoroughly, and nothing tends more to promote good health than this practice.

10. It is strange that so intelligent a nation as this, should so generally neglect this rule. Hundreds of years ago the Greeks and Romans, who were then the wisest people in the world, used every day to bathe and rub their bodies. The richest and most intelligent of the Asiatics have done the same. Most of the refined and civilized nations of Europe use the bath, or wash the body all over every day. There are few civilized nations that are so negligent of the skin as the Americans, and when strangers travel in this country, and find no bathing rooms, and only a quart or two of water in their chambers, they wonder at our neglect of health and cleanliness. In other refined nations, most people of easy circumstances, either have bathing rooms, or else water so plenty in their chambers, that they can wash all over every day. But Americans do not take so much care of themselves as they do of their horses, for they have their horses cleaned and rubbed down every day, while many of our richest and most genteel people, will go weeks and months, without removing from the skin the matter that accumulates under the clothing. The richest people often build houses without any accommodations for bathing,

Questions.—What is the effect if the matter which collects upon it is not washed from the skin? What evils are occasioned by neglect? What is said of smoke and dirt in the air? Why should the whole body be washed and rubbed every day? What is said of our nation on this subject? What is said of the Greeks and Romans, and of the wealthy in Asia? What is said of refined nations in Europe? What do strangers think of Americans on this subject? What is said of the treatment of horses and of themselves by Americans?

and a great part of the inhabitants of this country have no accommodations for the thorough cleansing of the skin. It would be much better to dispense with a parlor than to give up a bathing room.

11. There is no doubt that many persons who are troubled with headaches, nausea, dyspepsia, or eruptions on the skin, would be cured, if they would bathe and rub themselves every day, and then take active exercise in the fresh air.

12. There are some rules respecting bathing that ought to be known. Cold bathing is good for persons of strong constitution and much blood. When cold bathing or the shower bath is followed by a warm glow, and increased strength, it is good, but if the hands and feet remain cold, and a languid feeling follows, they are not beneficial. In such a case, the water should be made about as warm as the body, or perhaps a little cooler. This is called a tepid bath.

13. The warm bath is very healthy, and may be often used, but a person ought not, as a general rule, to stay in it more than a quarter of an hour. When persons are nervous and feeble, a warm bath is very good. Persons ought not to bathe just after eating, but to wait two or three hours after a meal.

LESSON XXX.

On the Care of Health.

DISEASES AND ACCIDENTS.

1. There are some very pernicious diseases, that are caused in schools, which children may avoid by proper instruction. One of the most common and injurious of them, is the *curvature of the spine*. This consists in the

Questions.—What difficulties might often be cured by care of the skin? What is said of cold bathing? When is it not healthful? What is said of tepid and warm bath? How long is it safe to stay in the warm bath? For what persons is it very good? When is the best time for bathing?

 Curvature of the spine.

distortion of the back bone, so as to make one shoulder higher than the other, and one shoulder blade project more than the other. This evil always causes some derangement in the body. Either the nerves, or the lungs, or the stomach, or some other part is injured.

2. There are four principal causes of this disease, viz: tight dresses, want of exercise, sitting a great deal without having the back supported, and leaning with one arm up, as children do when they write.

3. These causes have produced this complaint, to a frightful extent. In schools for young ladies, it is often the case, that more than half will be found to have the symptoms of this disease,—a projecting shoulder blade, and one shoulder higher than the other. Young ladies have this complaint much more than the other sex, because they take less exercise in the open air.

4. Dressing tight causes this evil, by weakening the muscles that support the back, owing to the pressure upon them; and as a consequence the back bone begins to curve.

5. Sitting in school on seats without backs, produces the same effect, by tiring the muscles and thus making them weak.

6. Keeping one arm raised, when the other is down, produces this effect, on those who have weak constitutions, by keeping the back bent in an unnatural position.

7. Want of exercise tends to this evil, by weakening the back, as well as all other parts of the body.

8. This is the reason why in schools, children ought to have backs to their seats, so that the *middle* of the back, just below the shoulder blades, will be supported. This is the reason why children ought to have a recess once in an hour or so, to run out in the fresh air and

Questions.—What disease is spoken of, and in what does it consist? What does it sometimes produce? What does it cause beside deformity? What are the four principal causes of this disease? What is said of some schools for young ladies? What are symptoms of curvature of the spine? Why do females have this complaint more than others? How does sitting with one arm raised produce this effect? How does want of exercise lead to it?

How to avoid certain dangers.

exercise. This is the reason why parents should see that every child wears loose dresses. This is the reason why children of delicate constitutions should have high desks, where a part of the time, they can stand up to write.

9. Children may avoid disease and distortion, by learning to sit and stand properly. A child stands properly, when the chest or breast is set forward, so as to throw the head back and make the arms incline forward, instead of swinging backward. The breast bone ought to project in front, as far as the ends of the toes. Children who learn to stand in this way, will have full room for the lungs to play, will grow up strait, and when they sit down, will sit in an easy and healthful posture.

10. There are some other evils to which children are exposed, for want of knowledge, that will now be pointed out. Children often lose their teeth, for want of proper care. The teeth ought to be brushed and rinsed with cold water every day, to keep them from decay. Hot drinks are bad for the teeth. Cleaning ears with pins, or any hard substance, is dangerous.

11. Using the eyes by candle light in studying maps and fine print, often weakens the eyes, and sometimes makes the children *near sighted*, so that they cannot see distant objects distinctly. When the eyes are weak, they should not be used before breakfast, nor by candle light; nor at twilight, when it strains the eye to see distinctly.

12. When children cut themselves badly, the best thing is to bind up the wound tightly with clean rags, always bringing the edges of the wound close together, that they may unite again. Nothing but rags should be used. If an artery is cut, so that the bleeding is very

Questions.—What should children have? How often should they have a recess, and why? What should parents take care of as to dress? How should delicate children write? What is the proper method of standing? What is said of the teeth? What is said of the ears? Of the eyes? What is said of using weak eyes? What should be done with a cut? What should be done, when an artery is cut?

 Treatment of cuts and sprains.

profuse, the limb must be bound very tight just above the wound, so as to close the artery. If this does not stop the flow of blood, the finger should be put into the wound, and pressed upon the artery that is cut, and kept there.

13. If a child sprains any part of the body, it must be kept very still, and warm water poured over it very often. The more a limb is used after it is sprained, the longer it will be in recovering. If the ankle, knee, or foot is sprained badly, the person ought not to step at all, but be laid on the bed, and kept in that position till the sprain is healed. In such cases, it is very bad to sit in a chair and let the limb hang down.

14. If a bone is broken or put out of joint, the limb should not be moved, and a surgeon should be obtained if possible, before the limb swells.

15. When children have a headache, or feel sick at the stomach, the best remedy to try first is, to go without eating one or two meals. If this does not cure, medicine must be used.

 TO THOSE OF THE YOUNG WHO HAVE READ OR STUDIED
 THIS BOOK.

In the preceding pages, my dear young friends, you have learned much respecting the duties towards God, yourselves, and your fellow men. God, your creator, has enjoined upon you the fulfilment of all these duties, and yet how many times you have failed in obedience. And when you look to the future, do you expect to live in entire and strict obedience to all these rules of duty? This is what none of you hope. You know that you have failed, and that you will fail perpetually in obedience. But God is a being who is perfect in justice, who always punishes whenever he sees that the best good of his great family requires it. And you know that you must die, and after death cometh the judgment. Do

Questions.—What should be done with a sprain? What position is the limb to be kept in, when the foot, ankle, or knee is sprained? What is to be done, when a bone is dislocated or broken? What should first be tried in case of headache or sickness at the stomach?

you not fear, that even if you elude punishment in this life, you will meet the consequences of disobedience after death? Is there not something to be done to escape the just punishment of the many sins we commit in this life?

Yes, there is something to be done, and it is the object of religious instruction to teach us, what we must do to be saved, and to set before us the motives to lead us to do it.

Moral instructions teach us what we must do to be useful and happy in this life; religious instruction teaches us the way to be happy after death.

In the second volume of this work, then, called "Religious Instruction for Schools and Families," you will find what may aid you in understanding the way in which you may escape the evils and punishment of sin, and all those means and motives which God and good men employ for this end.

If the second volume of this work is not given you to read or study, will you not ask some of your friends to buy it for you or lend it to you, that you may read what the friend who wrote this book, is most anxious that you should know and understand. For though moral instruction is very necessary, religious instruction is as much more important, as the interests of an eternity are more important than those of time.

SUGGESTIONS TO PARENTS AND TEACHERS RESPECTING THE MANAGEMENT OF BAD CHILDREN.

There is comparatively little difficulty in the management of children who are amiable and docile. The most difficult duties of parents and teachers, relate to children who have formed bad habits, or who have unamiable traits of character.

There is such an endless variety of character among children, that *specific rules*, adapted to all cases, cannot be formed. But there are some *general principles*, based on the laws of mind and on experience, which may prove useful maxims, to guide in the government of schools and families.

Turn over one leaf.

Dangers in governing bad children.

the known and express commands of parents or teachers, where it is not the result of forgetfulness, ought *always* to be punished. The more the child is assured that invariable obedience is demanded, the fewer the temptations to disobedience.

Irregularity in this respect, is a fruitful cause of difficulty to those who govern children. As soon as it is discovered that they can, in some cases, disobey without evil to themselves, they will be perpetually tempted to make the experiment. Parents and teachers, however, who are unwavering in the punishment of disobedience, find the necessity of often substituting *advice* and *requests*, instead of express commands lest the occasions for disobedience and the apprehension of penalties should be too much multiplied. It is very dangerous to keep the mind of childhood under the influence of abiding fears of any kind. They should be kept habitually easy, cheerful and happy.

The next general principle more especially relates to the management of those children who have bad habits and unamiable traits.

The dangers in such cases are four-fold. They are in danger of entire discouragement; they are in danger of hardened indifference; they are in danger of losing the responsibilities of character and their self-respect, and they are in danger of being alienated from the friends who govern them.

To avoid the dangers of discouragement, it is necessary at times, to refrain almost entirely from noticing faults, and to point out improvement, or excellencies of character, as a stimulus to future effort. When a child loses all hopes of being any better, all effort ceases of course.

To prevent hardened indifference, it is important always to speak kindly when pointing out faults. The child should be made to feel that he has grieved a friend, and not that he has provoked a strict judge. It requires patience and much self-control in those who govern children, to do this, but it must be accomplished.

To prevent a loss of self-respect, and of the respon-

The gospel principle necessary.

sibilities of character, children should see that all their good qualities are appreciated, and that their faults are not regarded as hopeless, or as involving the loss of confidence and love. They should also be made to feel that their characters are valued and protected by their friends, that their faults are not made known by them, and thus they themselves will learn to value their character and reputation. It has a most injurious influence to speak of the faults of children to others in their presence.

To prevent alienation from those who govern children, all penalties and all reproofs should be attended with manifestations of kindness and sympathy. This is one of the great principles of the gospel of Christ. The conviction that the guilty are objects of tenderness and sympathy, draws the human heart towards the Saviour of our race. This is the principle that parents and teachers most need to employ with those who have the most faults. Tones and looks of displeasure should as much as possible be supplanted by expressions of sorrow and sympathy.

Children should be made to feel that their bad habits are a misfortune, which demand pity and sympathy, as well as evils that require discipline. And the more faults a child has, the more need of encouragement, patience and sympathy. Punishment should always be followed by kind assurances of hope and affection, and encouragements to make renewed efforts. No child should ever be allowed to feel that he has any fault which is hopeless as to cure, or that any amount of ill-doing deprives him of the tender kindness of long suffering love.

These general principles are presented, as the results not of the experience and observation of the author alone, but as what obtains the united testimony of the wisest and most experienced in the difficult duties of education.

On the management of bad children.

The first and most important general principle is, that the mind should be influenced by *pleasurable* rather than by *painful* motives. Pain tends to make the mind irritable, obstinate and unamiable; while a pleased and quiet state of mind, renders it much easier to do right.

On this general principle, it is a duty to endeavor to make home and school pleasant to children. The happier they feel, the easier it is to do well.

It is on this principle, also, that all who have the care of children, should learn to regulate their tones and manners, so as to appear gentle, tender and kind. A habit of speaking in cross tones, when children do wrong, is a great evil. Such tones always produce a sympathetic feeling of anger and irritation, that makes it much more difficult for a child to yield and obey. A decided command, or a threatened penalty, will have double the efficacy, if it comes in a mild and quiet tone of voice. Children sometimes become accustomed to scolding tones of voice, so as not to be injured by them; but no doubt many children of sensitive mind and excitable tempers, are seriously injured by the irritating tones of voice in which discipline is administered. A person who can learn to employ kind remonstrances, and regular and decided penalties, instead of the irritating inflictions of angry tones, will save many occasions of difficulty and disobedience.

The second general principle of moral discipline is, that *penalties* are indispensable; but the benefit depends almost entirely on using them properly. They may be so misused, as to prove worse than no government at all.

Their benefit depends chiefly on two things; first, their *certainty*, and secondly, *the nature of the faults* for which they are inflicted.

The certainty of a penalty, has much more effect than the severity of it. The chances of escape are as narrowly calculated by children, as they are by criminals; and the hope of escape tempts much more powerfully, than the fear of punishment deters. Lawgivers,

On the infliction of penalties.

by long experience, have learned this great general principle of the human mind, and are every year making the penalties of law, less severe and more certain. Children should always feel, that when a penalty has been threatened, it will *certainly* come if the requisition is obeyed. Some parents and teachers inflict a scolding, instead of the threatened penalty. The consequence is, the child learns to meet angry tones and reproofs with indifference, until the threatened penalty long delayed, is finally inflicted; but not until half its benefit is destroyed.

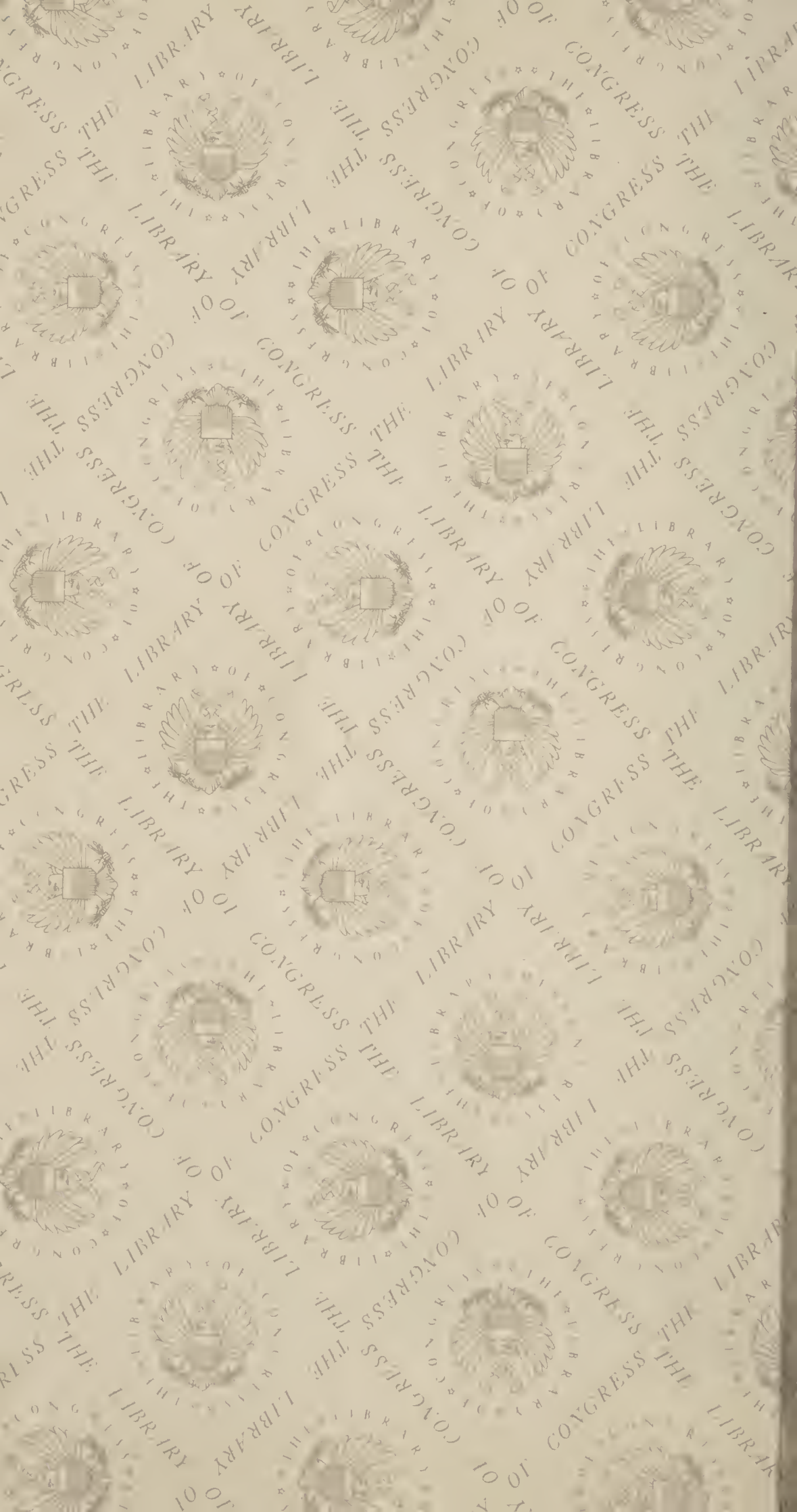
The other particular which decides the benefit of penalties, is the nature of the faults for which they are inflicted.

The more general rule seems to be this. Penalties should be employed to restrain from acts that are *deliberate*, but those which arise from forgetfulness, indolence, carelessness, or ignorance, should be regulated more by the hope of reward.

For example, a child is forbidden to do a certain act, or to take a certain gratification. If he knows *certainly* that a painful penalty will follow, it serves to restrain without any danger of injurious influence. But suppose a child is naturally heedless, or he is indolent, or he is uninterested in his studies. He feels that he has many duties to do, that he is forgetful, or that he dislikes them and shall probably fail very often. These reflections alone are disquieted and painful. If to this is added, the continually recurring fear of reproofs and penalties, the mind is harrassed and vexed by the perpetual apprehension of evil. The tendency is to discouragement, irritability and an increased aversion to duty. In such cases, the substitution of encouragement, and the hope of rewards, has a precisely contrary effect. The mind is pleased and stimulated by the hope of good.

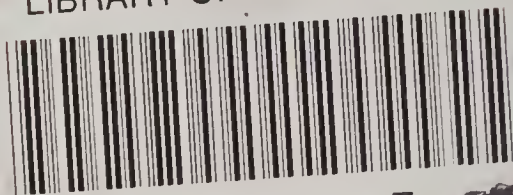
The principal faults of childhood that demand painful penalties, are voluntary and wilful disobedience, deceit and lying, impertinent and other improper language, and the ill-treatment of companions. For all these faults, painful penalties are needed. Disobedience to

Turn back 2 leaves.





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